A

Rare Soul Strengthning AND *Comforting Cordial,* FOR Old and Young Christians:

BEING,

An exact Account of the Authors Experience, in the following Particulars.

I. An Account of some Exercises of Soul he met with in his Pilgrimage.

II. What strange and remarkable Providences he was trysted with, and many of them the return of Prayer.

III. Some Texts of Scripture, which have been the subject Matter of sweet Meditation to his Soul.

IV. His last and best Advice, to his Children and Grand-Children.

Come and hear, all ye that fear God, and I will declare what he hath done for my Soul. Psal. lxvi. 16.

I will utter dark sayings of old: Which we have heard and known, and our Fathers have told us. We will not hide them from their Children, shewing to the Generations to come the praises of the Lord; &c Psal. lxxviii. 2, 3, 4, 5, 6, 7.

By *John Stevenson*, Land-labourer in the Parish of *Daily*, in *Carrick*: Who Died in the Year, 1728.

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MVSEVM BRITANNICVM

READER,

All you have by way of *Preface* in Commendation of this *Tract*; is a *Letter* from the Reverend Mr. *Cupples*, which is now in the Publisher's Hand: which is as follows.

WHAT you have in the Sheets I sent, I Wrote from his Papers and from his Mouth. Many Ministers in *Carrick*, and eminent Christians, have frequently heard him tell the Matters of Fact, which you have before you.

He was the most eminently Pious Man I ever knew, adorn'd with all the Christian Graces and Virtues. His Life was a Life of Prayer, Meditation and Holiness; he was a good Husband, one of the best of Parents; a kind Neighbour, a choice Christian Friend; he excelled in Meekness, Modesty and Sympathy shin'd in every Station and Relation

wherein GOD placed him; and in a Word, was one of the moſt knowing, Judicious, ſolid, devout Chriſtians, I ever was acquainted with. I appeal to all the Miniſters and Chriſtians in *Carrick*, for the Truth of the above Character, and for the Matters of Fact contain'd in this Tract.

Dear Sir,

Kirkoſwald, May 20, 1729.

Yours to ſerve you.

Will. Cupples.

A

Rare Soul Strengthning

AND

Comforting Cordial,

FOR

Old and Young Christians:

Being the last Advice of *John Stevenson* in the Shire of *Air*, to his Children and Grand-Children.

MY Dear Children and Grand-Children, knowing that I must shortly put off this Tabernacle, and being fully perswaded of the Reality that is in Religion, and that *Godliness is great Gain*; I cannot but leave some Testimony behind me of my real Concern, for your never Dying Souls; which I choose to commit to Writing, that when I am gathered to my Fathers, ye may at your Leisure Read what GOD has done for my Soul, and may be thence encouraged to set your Hope in GOD.

I. I ſhall in the firſt Place, Give you an Account of ſome Exerciſes of Soul, I have met with in my Pilgrimage.

II. Shew what Remarkable Providences I have been Tryſted with, and many of them the Return of Prayer.

III. I ſhall mention ſome Texts of Scripture, which have been the ſubject Matter of ſweet Meditation to my Soul.

IV. And laſtly, I ſhall give you my laſt and beſt Advice.

As to my Soul's Exercise.

The firſt Time I found my Heart ſenſibly Engaged to the good Word, and Way of the Lord, was in the Days of my Youth, when there was little or no open Viſion; becauſe faithfull Paſtors were driven into Corners. The Lord in his Providence brought me to hear Mr. *Thomas Kennedy*, once Miniſter in *Leſſwade*, but at this Time thrown out of his Charge, by the Rage of the *Prelates*; the Place where I heard him was in the Hall of *Killocban*, where he Lectured on the 129 *Pſalm*, then and there fell I in Love with the Word, and Ordinances of GOD, and through Grace have through ſeveral Tribulations, adhered to the Purity of Doctrine, Diſcipline, Government and Worſhip, which is now Eſtabliſhed in the Church of *Scotland*; my Siſter, my Wife, and Wife's Brother, were at the ſame Time with me engaged to the good Way of the Lord, and were all of us about the ſame Age.

After my Heart was thus Diſpoſed ſeriouſly, to work out my own Salvation; I fell under great Diſcouragement: *Firſt*, Becauſe of my Ignorance. *2dly*, Becauſe of my want of Chriſtian Experience: As to the Firſt, the Lord made me to Hope it

would be cured, and the Word on which he cauſed me to Hope, was in *Prov.* ii. 3, 4, 5. *verſes.* He bore it in on my Mind, and I took it as the ground of my ſure Hope, and I muſt own to his Glory, he has ſent his Word and healed me of this Plague in a competent meaſure.

As to the 2*d*, My diſcouragement for want of Chriſtian experience: The Lord brought to my mind the vi *Chap.* of *Hoſ.* and 3 *Verſe. Then ſhall we know, if we follow on to know the Lord*, &c. and from this made me Hope, the Lord would in due Time acquaint me with the Experience I wanted, and would grant me the experimental Knowledge of himſelf; and I own to his Praiſe, he has been as good as his Word.

On the back of this, I was violently aſſaulted with Atheiſtical thoughts of GOD, and ſo far oppreſſed with them for a conſiderable Time, that my Bodily ſtrength was impaired thereby to a great degree; at that Time, I was ignorant of Satan's devices, and too cloſely kept the Devils ſecrets, by not unfolding my diſtreſſed Caſe to ſome Chriſtian Friend; but this I always found, that theſe unworthy Thoughts of GOD filled me with Horror, and I neither allowed them, nor entertain'd them, but at the Time could not diſcern, that they were Satan's fiery Darts, but rather charged them on my ſelf, which ſtill increſſed my trouble; however it pleaſed the merciſull GOD to rebuke the Tempter, by making his Perfections ſhine on my Soul, when I was gazing on his wonderfull Creature the Sea; and gradually manifeſted himſelf to me more and more, when viewing his Works, till at length I ſaw his glorious Being and Perfections ſhine forth brightly, in a refreſhing drink of Water which I took, and afterwards more and more diſplay them-

ſelves in every pile of Graſs, and every Flower of the Field, till I firmly believed that he was, and the Rewarder of them that diligently ſeek him; which happy outgate from the *fearfull Pit and miery Clay*, filled my Soul with great Joy and Pleaſure, and long after I was allowed to Read GOD in all his Creatures, with great ſatisfaction.

After a conſiderable Time in the Year 1678, I heard Mr. *John Cunningham* in the *Church-Yard* of *Kirkmichael*, Preaching on the 2 *Cor.* v. 20. *Now then we are Ambaſſadors for Chriſt; as though God did beſeech you by us; we pray you in Chriſt's ſtead be ye reconciled to God.* What he mainly inſiſted on was, That by Nature we were in a ſtate of enmity againſt God, and had need to be reconciled to God. When he opened up this ſtate of enmity againſt GOD, I was filled with fear that I was in that ſtate, yea, perſwaded and convinced in my apprehenſion that I was ſo, I was made to ſee clearly the Evil and danger of ſuch a ſtate, and his Arrows did ſtick faſt in me, becauſe I concluded I was one of the *unwiſe Sons*, that had ſtuck long in the Place of the breaking forth of Children, and had not got fully out of the ſtate of Nature. When he came to Apply his Doctrine, he Exhorted all to come out of this ſtate of enmity, and expoſtulated ſeriouſly with us, in order to enforce the Exhortation.

Both Doctrine and Application had great weight with me, and made me go away longing to be reconciled to GOD, and reſolved never to be eaſy till it were ſo.

After this in the ſame Year 1678, and 12th, of *Auguſt*, I heard Mr. *John Welſh* on *Craigdow-Hill*, who Preach'd on the above named Text, 2 *Cor.* v. 20. and inſiſted chiefly on this, *We beſeech you be ye*

reconciled to God: In ſpeaking to which Words, the Lord helped his Servant, not only to ſhew what it was to be reconcil'd to GOD, but alſo earneſtly to preſs Reconciliation, and to make a free, full and preſſing Offer of Glorious Chriſt as Mediator and Days-Man, and the great Peace-maker, who would make up the breach, and bring about this much needed Reconciliation. I being fully convinced how greatly I needed this Reconciliation and Days-Man, Who is the only way to the Father; I with all my Heart and Soul did cordially and chearfully make the Offer wellcome, and without known guile did accept of, and receive glorious Chriſt on his own Terms in all his Offices as Mediator, and did give my ſelf away to the Lord, in a perſonal and perpetual Covenant never to be forgotten; accepting of GOD for my Lord, and my GOD, and my Guide to the Death, and great Reward after it, reſolving tho' ſtrange Lords had Dominion over me, yet henceforth I would be called by his Name, whom I now Avouched for my only GOD and Lord; upon which I took the Heavens, Earth, and Sun in the Firmament that was ſhining on us, as alſo the Ambaſſador who made the Offer, and Clerk who raiſed the *Pſalms*, I ſay, I took all theſe to Witneſs in the great Judgement-Day, that I had uprightly and chearfully, enter'd into this Everlaſting Marriage Covenant, reſolved through Grace to be ſtedfaſt in his Covenant till Death: After which my Soul was filled with Joy and Peace in Believing, it was a Joy unſpeakable and glorious, having now got good Hope through Grace, that tho' he was Angry, yet now his anger was turned away, and he was now become my Salvation: I rejoiced in the Thoughts of my new Relation to GOD the Saviour, and felt the raviſhing ſweetneſs of a Re-

concil'd ſtate, and went away firmly reſolving that I would walk all my Days, in the bitterneſs of my Soul, and never be vainly liſted up, but would fear the Lord and his goodneſs, who had ſo far condeſcended to ſtoop ſo low as to Pardon a Rebel, and be reconciled and pacified to me, after all I had done, and all my Bones at this very Time ſhall, and do Cry out, *who is a God like unto thee, a God keeping Covenant, and whoſe faithfulneſs and mercy, endure to all Generations.*

Tho' after this ſenſible and ſweet Covenanting with GOD on the Hill of *Craigdow*, I always ſtudied to improve this Covenant Relation with GOD, according to my various Caſes, Tentations, Neceſſities and Diſtreſſes, yet the moſt memorable Time of my Renewing this Covenant, was at *Craigdarroch* in *Nithſdale*, in the Year 1686, where in ſecret Prayer, the Lord determined to renew that Covenant I had entered into with him on *Craigdow-Hill*, and wonderfully condeſcended to bring me as it were nigh to his Seat, and fill'd my Mouth with Arguments, and allowed me to plead with him, as a Man does with a reconciled Friend, there was I helped with great enlargement, to renew and adhere to the everlaſting Covenant, and there the kind God manifeſted himſelf to me, otherwiſe then to the World, and I may ſay, that truly my fellowſhip was with the Father, and with his dear Son Jeſus, in as ſenſible a way and eminent degree, as ever I met with before or ſince, tho' many times he has been even ſince kind to my ſoul.

Soon after this whileſt at *Craigdarroch*, my ſpirit was overwhelmed within me, on the account of a riſing Generation, and for fear of a departing GOD and Glory. I was frequently obliged to retire to ſolatary Places, and with an aching Heart, tremb-

ing ſoul, and wringing of my Hands, bewail the ſad Circumſtances that poor Poſterity would be in, if God ſhould leave theſe Lands; I ſaw that the Rage of a *Prelatick* Perſecution, had Baniſhed many faithfull Shepherds, had put ſome of them to Death, and were reſtleſs in purſuing others, ſo that they had ſcattered the Lord's Flock, and made them wander on the Mountains in the dark and cloudy Day, which oblidg'd Chriſt's ſheep which know his Voice, but will not follow a ſtranger, to wander from Sea to Sea, and from one part of the Land to another, to hear the pure and good Word of the Lord, and many times could not find it: All this made my Soul caſt down within me, for all Fleſh had Corrupted their Way, theſe who were in Power and Authority, ſeemed to bid Chriſt depart out of our Coaſts, and many alſo were the Provocations of Sons and of Daughters; our ſolemn Covenants wherewith we had bound our ſelves to the Lord, were too little Regarded by a great many; all this fill'd my Soul with fear, leaſt glorious Chriſt ſhould be provok'd not to return again to poor *Scotland*, then I thought if he would not return with a Preached Goſpel in plenty and Purity, we had been the Cruel Generation who had ſent him away from our ſelves and poor Poſterity; which obliged me in deep Diſtreſs, to lament over a riſing Generation, and earneſtly to entreat, that *Glory might yet dwell in our Land*, and that he would return to us, with a departed Glory.

Whileſt I was in this Melancholy Caſe, I had occaſion to hear Mr. *James Renwick*, Preach, who drop'd a Word to the Mourners in *Zion* who were ſorrowfull, becauſe the ways of *Zion* Mourned, and none going up there as formerly to her ſolemn Aſſemblies. He bid ſuch take Courage, for Chriſt would

yet Comfort *Zion* and return to these Lands, in spite of all Opposition. He advanc'd several Arguments or grounds of Hope, that he would yet Return with a departed Glory; but I being perplexed in Spirit, did in my own Breast muster up many Objections against all his grounds of Hope, and so still strengthned my self in my distressing Unbelief; at length and at last, he advanced this for our Encouragement, that God had born it in on the Minds of honest Ministers and Christians on Scaffolds, and at the Hour of Death, by an irresistable gale of his Spirit, that he would yet say concerning this part of *Zion*, here is my Rest, and here I desire to dwell, and that he would certainly return with the Gospel Dispensation in Plenty and Purity: On which my discouragment evanished, for these Tidings of great Joy, for I perswaded my self, that the secret of the Lord is with them that fear him, and that GOD would never suffer *the expectation of the Poor to fail for ever*, especially seeing he impresst them with this Hope in a Dying Hour, at a Time when they were filled with Joy and Peace in Believing, and some of them going as a Prince before his Seat, and geting an abundant entrance Ministred to them into the Heavenly Kingdom. And now blessed be his Name who banished my Fears, and has since let me see *Jerusalem* a quiet Habitation, and Glory dwelling in our Land near Forty Years together, and none of *Zions* Enemies now to make us afraid, the Lord has brought back our Captivity like streams in the South, and when he did so, we were like Men that Dreamed, he fill'd our Mouths with Singing and our Hearts with Joy, and the Righteous Lord hath cut *the Cords of the ungodly Crew.*

And I must say to his Praise, that before the Mercy came, he Remarkably pour'd down a Spirit o

Prayer on us, and so prepared our Hearts and bowed down his ear to hear; and on after reflection as well as at the Time, I'm fully convinced he never bid the House of *Jacob* in their most Melancholy Circumstances, *seek his face in vain*; but that it's good, yea best for us at all Times, to draw near to GOD.

Some time after my former happy outgate, from my above mention'd Distress; I found the Clouds returning after the Rain, and my Soul environ'd and beset with thick Darkness, tho' I continued to have a deep sense of my lost state by Nature, and that I could not help my self, tho' I had destroyed my self, yea, tho' I was convinced a Remedy was provided and that there was no other Name by which I could be Saved, then the Name of *Jesus Christ*; yet I apprehended, and was affraid, that I had never got a saving Discovery of the way of Salvation, through a Mediator, and concluded he was an unknown Christ to me. This perplexed my soul for some Weeks, till one Day I was in the Fields, and Meditating on the Works of GOD, where I was allowed to Read the Perfections of GOD, in every Creature I observ'd, that all of them had Obeyed the Law of their Creator, and never in the least acted contrary to the Will of him, who by his Powerfull Word had given them a Being: This brought me to Consider, how Man had carried towards his Lord and Benefactor, and speedily I found, that tho' GOD made him Upright, yet he soon found out many Inventions unworthy of his GOD, and was the only Creature, excepting Devils, that ever disobeyed his Holy, Just, and good Commandments, on which the depraved state of fallen Man. (and my own in particular) was more fully laid open to me, than what I could well con-

ceive before: But all of a ſudden, a bright Diſplay of Redeeming Love did with Power ſhine in upon my ſoul, that I was filled with Wonder, at the amazing good will of GOD to fallen Man, to a Creature ſo unworthy, ungrateſull and Rebellious, when at the ſame Time, he had not only reſolved to Pardon his Rebellion, and bring the *Elect World* into Favour again. but would do all this by ſending his own Son, to be a Propitiation for the Elects ſin, when a little before he had Doom'd the fallen Angels to Endleſs Miſery, without the leaſt Pity or Compaſſion ſhewn them, tho' of a nobler Rank by their firſt Make than Man. All this I ſay, ſo filled my Soul with high thoughts of Redeeming Love, and a ſtrong Admiration of all the Perfections of God, which ſhined ſo bright in the Face of Jeſus Chriſt, and in the Way of Man's Recovery from his loſt Eſtate, that my Mouth was filled with Praiſe, and my Soul with Joy; I thought I never could Praiſe him enough, who was exalted above all Bleſſing and Praiſe, on which I invited the whole Creation to join with me in my melodious Song: I beſpoke them in the Words of the *Pſalmiſt*, in the cxlviii. *Pſalm, Praiſe him ye Sun and Moon, praiſe him ye Stars of Light; Fire, Hail, Snow, Vapours and ſtormy Wind*, and all that he hath made, help me to ſound forth the Praiſes of ſo great, ſo good, ſo condeſcending, and ſo faithfull a GOD. Having finiſhed for that Time my Song of Praiſe, I concluded with Prayer, and after it went on my Way rejoycing.

When all of a ſudden the *Roaring Lyon* did attack my Soul; I was not by this Time ignorant of his Devices, but well acquainted with his Wiles: He powerfully ſuggeſted to my Mind, that now I had got a brave ſight of Chriſt, I being perſwaded

it

it was one of his *Helliſh ſtratagems* to make me think meanly of my attainment, I anſwered the Enemy with a holy Boldneſs, and with an audible Voice, what haſt thou O Enemy to ſay againſt it? To which the *Tempter* ſpeedily replied, you never ask'd if you had an Intereſt in that Saviour, on whoſe Account you ſo much Praiſe; to which I Replyed, alas, that Charge is too true, tho' thou haſt been a Liar from the Begining, in this thou ſpeakeſt Truth; on which I looked up and Cried to GOD, and beged he would let me know wherewith I ſhould Anſwer the Enemy. Immediatly it was impreſt on my Spirit, that a GOD of Infinite Goodneſs, Mercy and Faithfulneſs, would never have made me ſo Rejoice in his perfections, being ſo gloriouſly diſplay'd in the great Work of Man's Redemption, if I had not an Intereſt therein, and I told the Enemy, that the GOD who had made me glad at his Salvation, would not, could not deceive any of his Creatures, and in this would I truſt. The Enemy than ſuggeſted, that I would not always be in ſuch a Frame; I Replyed, that I fear'd, but that I lamented, but told the *Tempter*, tho' I ſhould meet with *Winter blaſts*, after all this *Sunſhine*, I would imitate the Wiſe *Mariner* in a *Winter Seaſon*, who keeps in Harbour, but when ever a favourable Gale came, or a Spring-tide of Heavenly influences, I ſhould be in readineſs to cheriſh the Motions of the Spirit, and in the mean Time would wait upon GOD, as a God of Judgement, and the God of my Salvation; whoſe Salvation had now ſet me up on high, and made me Ride on my high Places. Upon which the Enemy left me for a Seaſon; and I for ſome Time was filled with Joy and Peace in Believing.

Sometime after the above Exerciſe, I was in a con-

ſiderable outward Trouble, and having earneſtly entreated GOD to deliver me out of it, I vowed that my Praiſe ſhould no longer wait for GOD, or be ſilent in *Zion*, then he would be to me in this Particular the Hearer of Prayer, and ſo I bound my Soul in the Preſence of GOD, to ſet a part a Day for Thankſgiving, if he would condeſcend to grant my humble Requeſt, and particularly that in the 23, 24, 25. *verſes*, of the xxii. *Pſalm*, ſhould be a part of my Song, Namely, *Ye that fear the Lord, praiſe him; all ye the ſeed of* Jacob, *glorifie him, and fear him all ye the ſeed of* Iſrael; *for he hath not deſpiſed nor abhorred the Affliction of the Afflicted: neither hath he hid his face from him. but when he Cried unto him, he heard. My Praiſe ſhall be of thee in the great Congregation: I will pay my vows before them that fear him.*

Accordingly it pleaſed the mercifull GOD to regard the Voice of my Supplications, and to command off my Trouble; whereupon I reſolved to Sacrifice to *GOD*, the Sacrifice of Thankſgiving, and pay my Vow unto the Lord. But when I had fix'd the Day; The great Adverſary of *GOD* and Man did aſſault me with his fiery Darts, to keep me back from paying in the Rent of Praiſe, which was due by me to my great Deliverer, alledging that I need not Praiſe ſo ſoon, for I was ſtill under many Troubles, ſuggeſting that I had beſt delay my Day of Praiſe, till all my troubles were removed, and than I might keep one Day for all; to this I was helped to Anſwer, that *Iſrael* of Old when carried ſafely through the *Red Sea*, did ſing their Song to him who ſaved them, when they knew they were juſt enter'd into the Wilderneſs, where many Troubles did abide them, and as they did ſo would I; accordingly I ſpent a Day in returning Praiſe,

and found the *GOD* whom I adored, very kind to my Soul.

After ſome Time I found a Cloud ariſing, which I may ſay as the *Prophet* in another Caſe that at firſt it was as a Man's Hand but gradually encreaſed, till it covered the whole Heavens as it were, and hid from me the refreſhing and lightſome Rays of the *Sun of Righteouſneſs*; I may ſay I feared to enter into the Cloud, and it was the greateſt and of longeſt continuance, that ever I met with in the Houſe of my Pilgrimage, the Lord covered himſelf with a thick Cloud, and made Darkneſs his Pavilion, and tho' I cry'd, yet he ſeemed to ſhut out my Prayers: This Cloud laſted for two Years and ſome Months; the firſt Year my bitter Complaint was, He hath hid his Face, and I cannot be troubled, *for my ſtroak is heavier than my groaning.* The ſecond Year my mournfull Song was, *He hath hid his Face and I am troubled.* In my firſt Years Diſtreſs, his Arrows ſtuck faſt in me, and his Hand did preſs me ſore; my Wounds did ſtink and were Corrupted, and there was no ſoundneſs in my fleſh, the Arrows of the Almighty did drink up my Spirits, Night and Day his Hand lay heavy upon me, ſo that even my bodily moiſture was turned into the drought of *Summer*; when I ſaid ſometimes that my Couch would eaſe my Complaint, I was fill'd with toſſings to the dawning of the Day, and then in the Morning the Cry was, when will it be Night, and at Night, when will it be Morning; I remembred *GOD* and was troubled, and I communed with my Heart, wherewith I might eaſe my ſmart; I remembered the Days of Old, when he led me thro' the Wilderneſs, and the Spirit of the Lord as I thought had cauſed me to reſt, but now was I ready to Cry out; 'Is his Mercy clean

' gone? Is it true in very deed, that the Lord hath ' forgot to be gracious, hath he ſhut up all his ' Bowels of tender Mercy in his Wrath, doth his ' Promiſe fail for evermore. I was ready to conclude that all Men were Liars, and all former Experiences were Deluſions, and yet glad to Cry out, *O that it were with me as in Months paſt, when the Candle of the Lord did ſhine upon my Tabernacle, and when by his Light I walked through Darkneſs*: But ſtill the Comforter that ſhould relieve my Soul was far from me, and my broken Bones were never like to rejoice. Tho it be ſaid, ' he hideth his Face but ' for a Moment, and that his Anger endureth but for ' a Night; yet the Time of my ſad Exerciſe ſeem'd the longeſt Period of my Life, for Joy was never like to come in the Morning. The ſecond Year of my Diſtreſs, I was made indeed to alter a little the ground of my Trouble, and cry out, *he has hid his Face and I am troubled.*

In my firſt Years Exerciſe it was a great part of my Burden, that I could not be duly Burdened, when the Glory was departed from me; but now I was made to own, that as he hid his Face, ſo this was my trouble, and indeed my trouble was ſo great, that I could not well ſpeak; amidſt all my downcaſting, I had the *Roaring Lyon* to graple with, who likes well to fiſh in muddy Waters, he ſtrongly ſuggeſted to me that I ſhould not eat, becauſe I had no Right to Food, or if I ventured to do it, the Enemy aſſured me, that the Wrath of GOD would go down with my Morſel, and that becauſe I had forfeited a right to the Divine Favour, and therefore had nothing to do with any of GOD's Creatures: To this I Anſwered, that even the Wicked had a right to Eat and Drink, by the Law of Creation, and the indulgence of Providence; for even

an Earthly Judge had so much generosity as to allow a Condemned Criminal, to be fed on Bread and Water, at least till the Day of Execution, and how much more Compassion would GOD shew to his Creatures, the Workmanship of his Hands, even tho' under a Sentence of Condemnation, as long as he granted the Reprive, or spared the Execution of the formidable Sentence, yea I alledged I had a Civil Right by the Laws of the Land, and ought to make use of it for the Preserving of the Life which GOD had given, even as I was a Member of the Society in which Providence placed me. However so violent were the Tentations of the strong Enemy, that I frequently forgot to eat my Bread, and durst not attempt it, and when through the perswasion of my Wife I at any time did it, the Enemy through the Day did buffet me in a violent way, assuring me, that the Wrath of GOD had gone over with what I had taken, thus went I from Day to Day about my ordinary employment, broken and much born down, and the weak Body scarce able to subsist any longer; than the Enemy perswaded me, if I would tell my Case to any Christian Friend, I could not give a grater evidence of gross Hypocrisie, than to pretend to Soul Exercise: In this I was indeed the Devils Closet Secreter, to my great prejudice and Satan's advantage, for had I reveal'd my distress to an Interpreter, one among a Thousand, the *Enemy* (by God's assistance) might sooner have been foiled: But as my Wounds did stink, so my folly made it so, having enjoin'd my Wife, to let none know my Distress and Exercise.

The *Enemy* after all did so pursue me, that he violently suggested to my Soul, that some time or other, God would suddenly destroy me as with a Thunder-clap, which so fill'd my Soul with Fear

and pain, yet every now and then, I looked about me, to receive the Divine Blow, ſtill expecting it was a coming; yea, many Nights I durſt not ſleep, leaſt I had awakned in Everlaſting Flames, and in this dreadfull Confuſion, have Prayed on my Bed whole Nights, that *GOD* would avert the feared Vengance, *I cryed to him out of the depths, and deep called to deep, at the noiſe of his Water Spouts, and all his billows went over me*, yet I was never like to hear his loving kindneſs in the Morning, yet ſtill I had my Prayer to the God of my Life, ſometimes crying out, *My Rock, why forgeteſt thou me ſo, how long ſhall I go thus Mourning by the oppreſſion of the Enemy, its like a ſword in my Bones, whileſt my foes upbraid me, and whileſt the Enemy ſays unto my Soul, where is thy GOD*: At another time crying out, *O ſend forth thy light and thy truth, let them be my guides, and then will I go to the Altar of God, to God my exceeding joy*; ſometimes I have ſaid, *O my ſoul why ort thou caſt down within me, and why thus diſquieted in me*; but yet after all, I durſt not venture to ſay to my diſtreſſed Soul, *Hope thou in God for I ſhall yet praiſe him, who is the health of my Countenance and my God.* Whileſt thus I was in the fearfull Pit, and ſinking in the Miery Clay, it pleaſed the kind God to deviſe means, that his baniſhed might be again brought Home, and ſoon after did ſay deliver him from going down to the Pit, for I have found a Ranſom, and my outgate from the Pit wherein was no Water, was in the following manner.

The *Presbytry* had appointed our Miniſter Mr. *Crawford*, to ſupply at *Kirkmichael*, which was then Vacant, he had intimated to us, that we were not to expect Sermon that Day, accordingly he ſtudied for *Kirkmichael*, but a Providence falling out on the *Saturday* prevented his going there, which made

him ſend Word to ſome near his own Church, that he would Preach at home, becauſe he was inſuperably obſtructed from going to *Kirkmichael*. On the Sabbath amidſt my great Diſtreſs, I went to the Houſe of GOD, for I ſtill loved the Habitation of his Houſe, *the place where his Honour dwells*, and there that Day he ſent his Word, which afterwards healed my Soul. The Miniſter laid aſide his ordinary for that Day, and Preach'd from the Text he had ſtudied for *Kirkmichael*; which was this in the xlii. Pſalm, *O my Soul why art thou caſt down* &c. I thought when he Read his Text, that he ſingled me out with his Eye, and looked always my ways, and in a Word, his whole Sermon was ſuited to the ſeveral parts of my long and ſharp Exerciſe, ſo that I was amazed what to make of the Providence; in the multitude of the thoughts that rolled within me, the *Enemy* ſuggeſted, that if the Miniſter had not *plowed with my heifer, he had not read my Riddle*. and did inſinuate that my Wife had told the Miniſter's Wife my Diſtreſs, and that ſhe had told her Husband, and therefore he had choſen the Subject on purpoſe, ſo the *Enemy* ſuggeſted I was a Fool to take Comfort which came not from GOD, but only from Man; on which I ſuſpended my taking comfort, till I enquired at my Wife, if ſhe had diſcovered my Caſe to any, and from her I found ſhe had never devulged it, this made me on the *Munday* go to Mr. *Crawfurd*, and enquire how he came to chuſe that Text that Day; he Anſwered, he always ſought Direction from GOD in chuſing what he was to Preach on: After which the Lord ſhined on his Word and Providence, and ſaid as it were to the poor Priſoner go forth, ſhew your ſelf: The Lord began that Day to knock off the Fetters wherewith I had been long bound, and ſometime after more emi-

ently shined upon my needy Soul, at a time when my Wife was nigh unto Death, but wonderfully brought back from the gates of it. *Rejoice not thou over me O mine Enemy, tho' I fall I shall arise, tho' I walk in darkness, the Lord will be a light unto me,* tho' he caused long grief, yet had he Compassion, according to the multitude of his tender mercies, and suffered not the *Enemy* always to rejoice over me.

Sometime thereafter Satan stood at my right Hand to resist me, and charged me with all my Sins, and the aggravations of them, as also all my Plagues of Heart, and enquired by his strong suggestion whether or not I my self being Judge, could I think that such Sins and Grace could dwell together, to which I readily replied, I thought they could not, upon which I raz'd the very Foundation, and in a moment destroyed what I had been many Years a building. My trouble however was so great, I was obliged to take my Bed, being grieved at the melancholy thoughts of my having deceived my self, so rude was I, and as a Beast before him, that I could not in this dark hour live by Faith, it was indeed the hour and power of Darkness; grieved was I and loath to call all that ever I met with a Delusion: Yet so strong was the Tentation, I could not read my Evidences for, or Title to his Favour, all this not only made me take my Bed, but threw me in a Fever for some Days; and then the *Enemy* did sorely assault me, and assured me, he would either dwell for ever in my Heart, or deprive me of the Exercise of my Reason. Upon which I told my Wife what the *Adversary* had threatned, and desired that she would go out and Cry to GOD in my behalf, and I would in the mean time, Entreat his appearing for me in such a strait, and disappoint my Malicious *Enemy*: Accordingly she went out to Prayer, and I Cried to

GOD on my Bed, out of the Depths; and heartily requested that *Satan* might neither be permitted to dwell in my Heart, or distract my Head. Dear Lord, said I, gather not my Soul with Sinners, for I cannot think of such a Hellish Guest; O Lord I am thine save thou me, Enthrone thy self in my Heart, and let not the *Enemy* have Enterance there, I have Renounced the Devil, and will never *be led Captive by him at his will*; he maintains that Grace cannot dwell with my Corruption, but thou knowest my Sin is my Burden; *O wretched Man that I am, who shall deliver me from this Body of Sin and Death*, Lord I long for Victorie over it, and that through the Blood of the Lamb, therefore dwell there in my Heart by thy Spirit of Grace, that *Satan* may have no Room therein: And dear Lord, let not the *Enemy* deprive me of Reason, least thy Name be Blasphemed among the Wicked, least the Prophane redicule Religion and Cry out, take up the Professor, he is now distracted, and all his Religion has been only a Notion in his Brain, by many Arguments I beg'd of God, he would rebuke *Satan*, and plead the Cause that was his own; on which the Lord that chose *Jerusalem* seemed to say, *Is not this a brand plucked out of the burning, and charge was given to take away my filthy Garments, and cloath me with changes of Raiment*; so the *Adversary* was put to silence, and my Wife came in smiling with the Hopes of it, the Lord having enlarged her for me in Prayer: I immediately was not only healed in Spirit but in Body, my Fever was Rebuked as well as the *Enemy*, and I got up and put on my Cloaths, after I had lain some Days in trouble both of Body and Mind, and thus got a new Occasion of setting up my *Ebenezer*, owning that hitherto the Lord had helped.

Some

Some time after this, the *Enemy* again purſued my Soul, and charged me afreſh with my Sins, and maintain'd I was nothing but a Hypocrite, and had beſt quite the Way of Religion, for the longer I continued my Profeſſion, I would encreaſe my miſery the more, this he much inſiſted on; but I being perſwaded, that in my Spirit I allowed no guile, I aſſured the *Enemy*, I could not, nor would not give up with the good way of GOD, for the Lord had all along ſhewn me great kindneſs, ſince ever I engaged in his way and Service, I could not therefore ſo foolihly and ungratefully requite the Lord, as now to turn my back upon him, I had found his Yoke eaſie and his Burthen light, and none of his Commandments were grievous to me: Beſides I was convinced, that none was ſuch a good Maſter, to whom then ſhould I go, if I would turn my Back on him *who only had the words of eternal Life*: therefore, *there was none in Heaven or upon Earth that I deſired for a Lord and Maſter beſide him*: Yea I was ſure that what advantage the *Enemy* got over me now, or at other Times, was becauſe of my Sins, and what might I yet expect would I ſo far Tranſgreſs, as wholly to quite God's Way; therefore I aſſured the *Enemy*, that in God's way I would conſtantly go on in the ſtrength of God the Lord, and would ſtill make mention of his Righteouſneſs and his only. A few Days after I came to the Sacrament at *Kirkaſwald*, and on the *Saturday* as I came towards the Tent, the *Adverſary* ſuggeſted that all my Provocations and Heart Plagues were Written on my Fore-head, and that all the People were gazing at them, he ſo far prevailed as to make me ſit down in haſte and hid my Face; however the Lord ſet bounds to his Rage againſt me till the Solemnity was over; after which I had occaſion to go to *Gauſtone* on the *Munday*, and as

I returned, the reſtleſs *Enemy* made another aſſault, he averred that I had ſlain *the great King's Son*, and that I had ſtab'd him to the Heart in *Adam*, and ſince pierced him by many actual Tranſgreſſions, and therefore he would immediately hale me to Priſon, on which I told him, *I would fly to the City of Refuge*; he ſuggeſted that he would purſue me even there, and dreg me from the very Horns of the Altar, that I might die the Death of the Murderer, having ſlain *the great King's Son*: Upon which he ſeemed to bring me to the *City of Refuge*, where the Judge was then ſiting, and craved Sentence againſt me, the *Enemy* appealed to two Witneſſes that I was guilty; namely, the Judge who was privy to all that ever I did, and my own Conſcience, theſe awfull Wineſſes readily own'd I was guilty of the Charge; on which the *Aceuſer* craved a ſpeedy Sentence, that he might be allowed to dreg the Criminal to Priſon, this made my trembling Soul with Tears guſhing out, ſupplicate the great Judge, that I might be allowed the Benefite of that *Act of Grace*, made long ago, and firmly ratified in the *Council of Peace*; namely *Deut.* iv. 42. *He that ſlays his Neighbour unawars and hated him not in times paſt, ſhall fly to the City of Refuge and live.* I pleaded that ſuch was the Equity of the Judge, that even in the Cauſe of his own dear Son he would not, could not act contrary to his own ſtanding Law, but would magnifie the Law, and thus make it honourable, how unworthy ſoever the accuſed Criminal was, I appealed to the great Judge and the other Witneſs Conſcience, if it was not unawares that I had ſlain *the King's Son*, when I ſtab'd him in *Adam*, and that I hated him not for times paſt, tho' I had frequently pierced him, yet this was the grief of my Soul, and was in bitterneſs for it more than for a firſt Born, yea, the two great Witneſſes knew, that the

King's Son whom I have pierced is precious to my Soul, and to his Blood I flee for cleansing, and it speaks better things *then the Blood of Abel*; and tho' I have sinned, I have an Advocate with the Father, who is the Propitiation for my Sin, it's in the meritorious vertue of the Blood and Intercession of the Lamb slain that I confide, by the Horns of this Altar will I Live and Die: Therefore O Righteous Judge before whom I stand, may I be justified freely from what the *Enemy* hath charged me with, and from what I charge my self with also; the Lord that chose *Jerusalem* rebuke Satan, send him to his Place, and let him pursue me no more: On which the Mercifull Judge smilling on me in the Face of his Anointed, pronounced my Absolution and said, *Son be of good chear, thy sins be forgiven thee*; which made me go from before his Tribunal wondering at the Mercy of the Judge, and tender Bowels of the Eternal Son; thus again the GOD of Peace banished *Satan* for a time under my Feet, and made me go on in my Way rejoicing, my Soul being filled with Joy and Peace in Believing, because I had got the New Name and the White Stone, which no Man knoweth but he that receiveth it, for strangers intermeddle not with this Joy.

Some time after this, our Minister not being able to Preach, I went to *Girvan* on the *Sabbath* to hear Mr. *Stewart*, and as he closed his Forenoon Sermon, *Satan* stood up at my Right Hand to resist me, and charged me with my *filthy Garments*, seting all my Sins and Plagues of Heart before me in a sinfull view; upon which between Sermons I retired to the Fields, to think on a Text of Scripture which came to my mind and suited my Case, the Words were these, in the first Epistle of *John*, *If we say we have no Sin, we deceive our selves, but if*

we confeſs our ſins, God is faithfull and juſt to forgive us our ſins, and cleanſe us from all unrighteouſneſs; where I obſerved that it was moſt conſiſtent, with the Faithfulneſs and Juſtice of God, to forgive his People their ſins, and that he was by theſe his Attributes engadged to do ſo; that it was agreeable to his faithfulneſs, was evident from his Promiſe in the Proverbs, *He that confeſſeth and forſaketh his ſins, ſhall find Mercy*; as alſo in *Jeremiah*, which is mentioned alſo in the *Epiſtle* to the *Hebrews*, *I will be merciful to their unrighteouſneſs, and their ſins and iniquities will I remember no more*; therefore faithfull is he that hath promiſed, who alſo will do it, for his is the Word of a King, who abideth faithfull and cannot deny himſelf; it is alſo evident ſaid I, that GOD's Juſtice does alſo engage the *Holy One*, to pardon the ſins of his penitent People; for when Man had deſtroyed himſelf and could not help himſelf, it pleaſed the offended GOD to lay help on his Dear Son, who was mighty to ſave; him he appointed and accepted of as the Elects Surety, and laid on him the Iniquities of them all, ſo that it pleaſed *Jehovah* to bruiſe him in the Elects Room and Stead; *he was wounded for their Tranſgreſſions, and laid down his Life a Ranſom for many*: and therefore ſeeing the Debt was already paid by the Surety, it was juſt with GOD to let the Elect go free, and not exact double Payment, ſo that Juſtice it ſelf did now Cry out concerning the Elect Sinner, *deliver him from going down to the Pit, for behold I have found a Ranſom*: Wherefore I concluded, that tho' I was verily guilty, yet GOD was Juſt and Faithfull to forgive his Peoples ſins: On which the *Enemy* ſtrongly ſuggeſted, that he was faithfull to forgive Sin, but it was only the Sins of his People; and deſired me to find by Scripture Marks that I was one of

them; I own'd it was true, that he would only Pardon the Sins of his People, and endeavoured to Read my Evidences of Grace, but alas, the *Enemy* took me at a Catch, for the Cloud I was under was ſo great, that I could not ſee to Read my Character, nevertheleſs I told the *Enemy* that I was ſure of one Mark, and would lay claim to it, namely that I loved the Brethren, even all who bore God's Image; but here he ſuggeſted, that one *Swallow* made not *Summer*, and that one Mark alone, was no Mark of a real Chriſtian, which ſo confounded me that the *Enemy* rejoiced over me, and for three full Weeks did trample on my Faith and Hope, and no doubt thought he would for ever ſeperate me from the Love of GOD, which is in Chriſt Jeſus; the *Enemy* ſtill purſued my Soul and made me dwell in darkneſs, as one that had been a long time dead, whereupon I reſolved I would no longer keep the Devil's Secrets, but would open my Caſe to ſome of his Meſſengers, if happily I might find an Interpreter one among a Thouſand, that could ſhew unto Man his uprightneſs; to my own Miniſter I could not go, for he himſelf was in great trouble at the time, therefore I went to Mr. *Stewart* and opened my Caſe to him, but Comfort found I none: for the Comforter that ſhould and only could relieve my Soul, was yet far from me: Having taken my leave of Mr. *Stewart*, *Satan* attacked me juſt as I was coming away, and aſſured me that I was acting the baſeſt Hypocriſie, in telling Mr. *Stewart* that I was in Diſtreſs, when there was no ſuch thing, and perſwaded me that I had not lied to Man only, but to the *Holy Ghoſt*; which new Accuſation greatly perplexed my Soul, this being on *Thurſday*. I was ſorely buffeted till *Sabbath* thereafter, when early in the Morning Scripture Marks of my intereſt in the Favour of

GOD

GOD, did throng into my Mind with great ſweetneſs and Power from high, then I told the *Enemy*, that now I could read my Evidences, and that I was in Covenant with GOD, to which GOD himſelf was Witneſs on *Graigdow Hill*; Yea, I told him, that I had fled to the *City of Refuge*, and got my Abſolution pronounced near *Maybole*, as I came from *Gauſtons* to *Kirkoſwald*; I added as a further Mark, that I counted the People of GOD *the excellent ones in all the Earth*, and could ſay, Lord do I not Love thoſe that Love thee, and am grieved with thoſe that riſe up againſt thee, *yea I love the habitation of his Houſe, the place where his honour dwells*; yea I am ſenſible of my Body of Sin and Death, and count it my greateſt burthen, and long exceedingly to be delivered from it, and can ſay, that whatever Corruption be in me, I have no quarrel with his excellent Law, but count it Holy, Juſt and good, and can ſay, *how love I thy Law, it's my meditation all the Day*, and ſtays ever with me; yea Glorious Chriſt is precious to my Soul as he is to them that believe; after the *Enemy* found me aſſiſted to Read my Evidences, and that GOD by his Spirit, had let me ſee the Grace that was freely given me, *Satan* departed from me for a Seaſon, and GOD filled my Soul for ſome time with Joy and Peace in Believing.

Some time after this as I was coming from the *Bar*, the *Adverſary* gave me a new onſet, and told me, I was a great Fool to trouble my ſelf about Religion, ſeeing there was no reality in Religion; upon which I went to Prayer, and beg'd of GOD, he would direct me how to Anſwer the *Adverſary*; after which I propoſed the following Queſtions to the *Enemy*. 1ſt, If there were no Reality in Religion, how comes it that Graceleſs Sinners when they come to Die, when People are for ordinary moſt ſerious, do ſo

desire to be Religious, and to Die the Death of the Righteous. 2*dly*, If there be no Reality in Religion, how comes it that some who were irreligious, have such a remarkable Change wrought on them, that they not only turn Religious, but continue so through a long Life, notwithstanding of great Affliction and Persecution on the account of Religion. 3*dly*, If there be no Reality in Religion, how comes it that the Religious get much advantage both Temporal and Spiritual, by the same Dispensation, by which the Wicked get great Prejudice. 4*thly*, If there be no Reality in Religion, how comes it to pass, that the Judgements threatned against the Wicked in God's Word, have so frequently such an exact accomplishment. 5*thly*, If there be no Reality in Religion, how comes it to pass, that the Religious are so encouraged by GOD, in the way of their Religion, and meet with so many Mercies from the GOD they serve, and many of them coming to them as the Fruit of Prayer. 6*thly*, If there be no Reality in Religion, how comes it that GOD works so many Wonders for the Credit and Vindication of Religion, and Religious Persons. Having proposed these Questions, the Lord rebuked *Satan*, and has never suffered him to molest me since in such a way, so that I may say, GOD has never suffered me to be tempted above measure, but has to this Day allways with the Tentation, given a way to escape, and has in all my Distress put underneath his everlasting Arms, and has been a present help in straits, so that I will chearfully own he is my Rock, and there is no unrighteousness in him.

As to the second Thing I promised, to give you some Account of, namely, Remarkable Providences and Returns of Prayer. I shall join these both together

gether, becauſe in their falling out, they were frequently connected one with the other.

The firſt I ſhall mention was what I met with at *Bothwel*. I am not aſhamed to own I was there, and do declare it was not a Spirit of Rebellion againſt the then King and Government that took me there, as that riſing up and Aſſociation is ſlanderouſly reported of by many. That which moved us to join together, yea appear in Arms, was the neceſſary Defence of our Lives, Liberties and Religion, for it's well known, how the Enemies of GOD and our Holy Religion, did eat up the People of God as Bread, and call'd not on his Name, and wherever they met with Honeſt Miniſters, or private Chriſtians, they either ſhot them, Baniſh'd or drag'd them to Priſon; and for no other Reaſon, but becauſe we Worſhipped the Covenanted GOD of our Fathers, and that according to our Conſcience, and in the way, we judg'd was appointed of GOD, we took chearfully the ſpoiling of our goods; had not the *Enemy* ſought to Lord it over our Conſcience, which we could not ſubmit to them, without incurring the diſpleaſure of God; I own many of us could not be Edified by a ſet of Men, forced on us by the *Prelates*, and it's well known how Scandalous and immoral the generality of them were; and yet for not joining in Communion with Men, who were a Scandal to the Chriſtian Religion, we were Hunted like *Partridges* upon the Mountains, and expoſed to the Rage of the bloody Soldiary, whoſe tender Mercies we found to be Cruelty, yea when we complained of our Grivances to thoſe in Power, in the moſt humble dutifull and Loyal way, we were the more haraſſed and oppreſſed; and as if our Perſecutors had a mind to ſhew to the World, that they were entirely void of Humanity, as well as

Religion

Religion; they made Acts againſt our laying grievances before them: all which conſidered, it was no wonder we join'd together for our common Safety, and our Uniting together was on the very Principles, on which our happy Revolution was afterwards brought about; namely, the preſerving our ſelves and Poſterity from *Popery*, Slavery, and Arbitrary Power, having ſhewn you what moved us to take up Arms at *Bothwel*; I come now to let you know the Providence I met with there, whileſt we lay at *Hamiltoun* before the Engagement; I obſerved all my Acquaintances and others providing Head-pieces and Breaſt-plates, and what was neceſſary for their Safety in the Day of Battle; I not having Money to ſpare on theſe Things as ſome others had, I looked up to God, and took him for a Covering to my Head in the Day of Battle, as he had been to *David* of old, for I obſerved whatever Pieces of Armour they had prepared for their Safety, there was ſtill a poſſibility of their being ſlain, wherefore I humbly told the great GOD, I would entirely depend on him, as my Covering in the Day of Battle; accordingly when our Forces fled from before the Enemy, and all took what way to go they judged moſt proper for their ſafety, I Rode not through *Hamiltoun* with the reſt, but went about the Town, and having got over a Glen, when I got to the other ſide of it, I eſpied a Party of the Enemy juſt below me, and in the very way by which I behoved to Ride, I could not turn back without Alarming them, and therefore Rode on; my Comerade was Riding juſt before me with his Head-piece and other pieces of Armour, which he had provided for his ſafety. I ſaw him diſmaid, and that he could not well ſit his Horſe through ſlaviſh fear, on which I whiſper'd to him to go on compoſed-

ly,

ly, and I went before him with my Carbine over my Arm, and my Sword drawn in my Hand; the Enemy came so close up to the Way, and all standing under Arms, that I could not Ride past without touching Cloaths with them; on which their Commander in a Threatning Way, asked me the Word, I had resolved not to speak whatever they asked of this Nature, because I knew not their Word, and thought it would irritate them the more, if I told them what was not their Word; as I spoke nothing but Rode on, depending entirely on the GOD whom I had chosen for my Covering in the Day of Battle, I got past them unmolested, but whenever my Comrade came up, I heard the Officer ask him, the Word Dog, on which through fear he told him what was not their Word; which so provoked the Commander, that he struck him over the Head with his Broad Sword, which by reason of my Comrades Head-piece broke in two, this so enraged the Commander, that he order'd some of his Men to Fire, which they did, and kill'd him on the spot, I still stepped on without the least hurry or Confusion, and they never in the least molested me; just as I passed them, I saw Collonel *Burns* lying in his Blood, whom they had shot a little before; so that I must own, the Lord was my safety, and the Covering of my Head in the Day of Battle, he hid me as in the hollow of his Hand, and set remarkable Bounds to the remainder of the Wrath of the Enemy, so the Snare was broken, *and I escaped as a Bird out of the snare of the Fowler*, and my sure and Allsufficient help was in *Jehovah's* Name, who made the Heavens and the Earth.

From this Time till our happy Revolution, I was oblidg'd for the space of Nine Years to retire and hide my self as much as possible, from the Rage of

of my Perſecutors, and I knowing the Wrath of the Enemy, and fearing if I were taken by them, I ſhould be tempted through my weakneſs, to any ſinfull Oaths which they contrived to enſnare Souls, or be expoſed to the greateſt Sufferings. I ſet apart Time for Prayer, and pleaded with GOD, that he would make out graciouſly to me what he had promiſed to do for his Church and People in Days of fiery Tryal; and particularly would accompliſh to me his great Promiſe in the 3d, of the *Rev.* and 10. Verſe, *Becauſe thou haſt keeped the Word of my Patience, I alſo will keep thee from the hour of Tentation, which ſhall come upon all the World, to try them that dwell upon the Earth.* I pleaded the out-making of this, and I muſt own he remembered the Word on which he cauſed me to Hope, and preſerved me remarkably from the *Enemy*, as you may hear afterwards.

Some time after this, a Troop of the Enemy was Quartered about *Daily*, and five of them were quartered upon my Father in *Camragen*; as they came to my Father's Houſe they were informed that I was that Morning come to the Houſe, (for there were many Informers in the Country, who ſold themſelves to betray innocent Blood, and that for a Piece of Bread) they had told the Soldiers what ſort of a Man I was, what Cloaths I had on, and what ſort of Hair, and it was ſo that I had come from my Hiding-place juſt into the Houſe, to get ſome Refreſhment, I had not ſat down, neither did I reſolve to ſit down, when all of a ſudden, my Siſter and I heard a great Noiſe before the Door, we ran to the Door to ſee what was the Matter, and found Three of the Five *Dragoons*, who asked if I were the Good-man of the Houſe, or if I belonged to the Family? I anſwered I was not the Head of

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the Family, but I belonged to it; I expected the next Queſtion would have been, Are you his Son? but the Lord reſtrained them from it, for his wiſe ends and my Safety; they told me they were to Quarter with us, and diſmounted, and were in a great Rage; the Lord ordered it ſo, that neither my Siſter nor I were the leaſt daunted before them; I ſpoke Civily to them, and told them to be Calm and Eaſy, and they ſhould get for themſelves and Horſes in great plenty, I offer'd them either Straw, Hay, or Corn for their Horſes, and took them into the Garden, and made up a Bundle for each of them of what they deſired, I made up alſo one for my ſelf; I let them take up their Bundles firſt and return to the Stable, and I juſt followed, but when they entered the Stable Door, I skip'd back and got over the Garden Ditch, and ſo eſcaped from them. They afterwards were in great Rage at the diſappointment, and when they met with my Father threatned to have him ruin'd, for entertaining ſuch a Perſon as I in his Houſe; but my Father turned the Chaſe on them, and threatned to tell their Commander, that they had let me go, after they had me in their Cuſtody, upon which they held themſelves quiet, and the Lord kept me from that Hour of Tentation, as I had beg'd and as he made me hope.

Some time after this, ſome of the *Dragoons* being Quartered in my Fathers, I was lying out by Night and by Day on a Neighbouring Hill, to which I had my Meat ſent me for ordinary; it fell out that the ſeveral Troops which lay at *Girvan* and *Daily*, were all to Rendevouz, upon which they which quarter'd in my Fathers went to meet with the reſt at *Girvan*, I ſeeing them go off, came down from the Hill where I uſed to lurk, and came with a deſign to get ſome Refreſhment, whileſt I was tak-

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ing it, my Father came in and told me, he ſaw ſome *Dragoons* coming back in great haſte, and that they were juſt at Hand, and deſired me to fly for my Life, and he would divert them at the Entry, till I could hide me in the Garden; I told him I would ly on the other ſide of the Garden, in a Black-berry-buſh, till he had got them ſettled, and when he had done ſo, he might bring me an Account, and I would go off; accordingly I went out and hid me in the Buſh, whileſt my Father helped them to lay off their Furniture, for they were the *Dragoons* which uſed to ſtay with him, and had been ſent back in haſte: Before the *Dragoons* would go into the Houſe, they would ſee their Horſe put to the Graſs, and notwithſtanding of all that my Father could do to divert them, they would put their Horſe to Graſs that Night, to the Place where I lay hid. Whereupon one of the *Dragoons* ſeeing the Black-berries, came to eat Black-berries off the very Buſh, at the Root of which I lay; my Father ſeeing him at the Buſh where I was, Cried to him, that he would Poiſon himſelf, for now in *Harveſt* theſe Berries were full of Worms, and deſired him to bring him a Berry, (in order to get him from the Buſh) and he would ſhew him a Worm in it; the *Dragoon* went to him accordingly, and ſhewed him a Berry, and my Father opened it, and ſhew him a Worm in it, which is ordinary in many of them, at ſuch a Time of the Year, and thus he was perſwaded to go into the Houſe with the reſt, and to take Meat; when ever they were ſet down, my Father came out as if he had been to take care the Horſes ſhould not break in upon the Corn, and he told me they were ſettled, and ſo I ſteped off to my ordinary Lurking-place upon the Hills; And here again it is evident, that

I dwelt under the ſhadow of the moſt High, and lay in the ſecret Places of the Almighty, when my Enemy was ſo nigh, and did not diſcover me; and I may ſay, that *in the Mount the Lord was ſeen*, and may call the Name of that Buſh *Jehovah-Jireh*, for there he was ſeen to appear for me, for not only did he put a Covering on my Head in the Day of Battle, but now again when in great Danger, he did not encloſe me in the Enemies Hand.

Some time after this, having entered into a Married ſtate, my Father had made a ſecret Place in his Hay-ſtack, where I ſtay'd a whole *Winter* by Night, and ſome part of the Seed-time, when my Wife was not with me; ſometime a Friend in like Circumſtances with my ſelf, would come and ſtay a Night, for there was room under the Stack for Two, and this was my ſecret Chamber for the time above-mentioned, and a very cold one too, notwithſtanding of all the Hay that was about us. One Morning when my Wife was with me, ſhe got up and went out at the little hole we had to get out at, and ſhe ſtoped the Bundle of Hay in which was our Door; as ſhe ſtood in the Garden, all of a ſudden, ſhe obſerved four Men hard at hand, ſhe ſteped back, and ſtooped as if ſhe had been drawing Hay, and whiſpered to me, that I ſhould keep cloſe, for ſhe ſaw ſome of the Enemy, within a little one of them ſtruck her on the Back with the ſide of his Sword, and told her ſhe was their Priſoner, on which they took my Wife and Sifter to Priſon, for no other Reaſon alledg'd againſt them, but that they would not hear the *Curate*, which they had no freedom in their Conſcience to do, conſidering they came not in by the Door, but were blind Guides forc'd upon us by the *Prelates*, and very immoral for the moſt part too. For this they were carri d

to *Maybole* and put in Priſon, where they lay ſome Days, till a Party of Friends got them out by Night: As for the Four Men who took them, Three of the Men were as common Beggars ſerved by my Wife afterwards at her Door, and the fourth Man's Wife alſo, when we Lived to ſee *Jeruſalem* a quiet Habitation, and lived to ſee our ſpoilers in ſtraits, and we were Provided for in Plenty, and ſo able and ready to feed our Enemies; now here I alſo Remark the kindneſs of GOD, that ſuffered not theſe Men who took my Wife, to ſee her juſt coming out of the Stack, for had they done ſo I had either been Apprehended, or been oblidged to ſhed their Blood, in which I had no pleaſure.

Some time after this, the kind Providence of God had provided a Nurſing for my Wife in *Craigdarroch*, *Ferguſon* in *Nithſdale*, where ſhe ſtayed till the *Revolution*, and by this the Lord opened a Door for my ſafety and Comfort. for I was for the moſt part well entertain'd there, tho' I was kept hid in the Houſe, none knowing I was there, but the good Lady, and my Wife; for ſo dangerous were theſe Times, that kindneſs could not be ſhewn to one in my Circumſtances, without endangering the Family that did it, in caſe it were known; ſo enraged were the *Prelates* againſt thoſe who would not Comply with the Inventions of Men. Now my Wife having gone to Nurſe there, ſome Months after I left *Carrick* to go and ſee my Wife, but not knowing the Way, I got a Lad who had been in that Country to be my Guide; accordingly we ſet off, but durſt not keep the common Road for fear of the Enemy, it being now like the Days of *Jael* when the High-ways were unoccupied, and no Peace to Honeſt People when they went out, or

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when they came in; being obliged then to go by the Mountains, there came on a frightfull Miſt and Fog, ſo that we wander'd in a Deſert and Pathleſs Way, and knew not whither we were going: I told my Guide that we were ſurely Wandering, and therefore I would ſit down and Pray, as I uſually did and do when in ſuch a Caſe; before I Prayed I ſung ſome *Verſes* of the 107 *Pſalm*, about the Redeemed of the Lord, their wandering in a Pathleſs way, and how they cryed to God, and were by him brought to a City of Habitation, having ſung ſome *Verſes*, I went to Prayer, and was ſo burthened with *Zions* Diſtreſs, that I forgot to beg of God to remove the Miſt, and lead us in a right Way: I conſidered that the Church of Glorious Chriſt in this Land, was like Sheep without a Faithful Shepherd, and ſcatter'd on the Mountains in the dark and Cloudy Day; for our Paſtors who were careſull of the Flock of Chriſt, many of them were Baniſhed, others of them Execute, and the reſt durſt not be ſeen, all this made me hang my Harp upon the Willows, when I remembred *Edoms* Children, that were Crying out Raze, Raze *Zion*-to the foundations, I was much enlarg'd both in my Mourning and Supplications for *Zion*, which was now afflicted and not Comforted, and helped to Wreſtle with *Zion*'s GOD, that now when all the Sons that *Zion* had brought forth, there were few ſhut up or left, or like to take *Zion* by the Hand, therefore the Lord himſelf would yet build up *Zion*, and that he would not forget the Prayer of the Deſtitute, nor let the Expectation of the Poor fail for evermore. Before I had done, the Lord had carried of the Miſt, ſo that we ſaw we had wandered, and afterwards were directed into the right Way; and as the Hearer of Prayer, did prepare my Heart to

lift up a Prayer for the Remnant that was left, ſo he inclined his Ear alſo to hear, for not long after the Lord brought back our Captivity, and *Zion* again was built up by the Mighty God, and ſince our Happy Revolution, I have ſeen *Jeruſalem* a quiet Habitation, becauſe the Lord has regarded the Prayer of the Deſtitute, and not deſpiſed their Prayer: *This ſhall be written for the Generation to come, and the People which ſhall be Created, ſhall praiſe the Lord.*

About a Year and four Months after this, I carried my Daughter *Elizabeth* to *Craigdarroch*, my Wife being dry Nurſe there, the Lady had deſired me to bring my Child to ſtay in her Houſe, and be Company to her Child, which was about the ſame Age, my Child was then about two Years old and a Quarter; I got a Horſe and a Woman to carry the Child, and came to the ſame Mountain where I wander'd by the Miſt before, it's commonly known by the Name of *Kells-reins*; when we came to go up the Mountain, there came on a great Rain, which as we thought was the occaſion of the Child's Weeping, and ſhe Wept ſo bitterly, that all we could do, could not divert her from it, ſo that ſhe was ready to burſt, when we got to the Top of the Mountain, where the Lord had been formerly kind to my Soul in Prayer, and ſhewed me the Way where I was to go, I looked round me for a Stone, and eſpying one, I went and brought it, when the Woman with me ſaw me ſet down the Stone ſhe ſmil'd, and asked, what I was going to do with it? I told her I was going to ſet it up as my *Ebenezer*, becauſe hitherto and in that Place, the Lord had formerly helped, and I hoped would yet help: The Rain ſtill continuing, and the Child weeping bitterly, I went to Prayer, and no ſooner did I Cry to GOD

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but the Child give over Weeping, and when we got up from Prayer, the Rain was pouring down on every ſide, but in the Way where we were to go, there fell not one drop, the place not rained on was as big as an ordinary Avenue; and ſo we went on our Way rejoicing, the Child well pleaſed, and we wondering at the goodneſs of GOD who kept us and the Child dry, whileſt it continued for a conſiderable time to pour down on each ſide of the Way.

After this ſome time whileſt I was kept hid in *Craigdarroch*, my ordinary was to go out ſome Nights to walk in the Fields to get freſh Air; and having been there a conſiderable time, my Shoes failed me in a ſtrange part of the Land, my Wife and I durſt not let this be known to any, leaſt it had made a diſcovery of me, not knowing there who were our Friends, or who our Foes, and we could not tell the caſe well to the Lady, who knew I was about the Houſe, leaſt ſhe might think I was expecting them from her; therefore not being able to want Shoes, when frequently wandering out in the Night, I at length betook my ſelf to Prayer, and beged humbly of God he would direct as to this, and that he would order my being provided for with Shoes, in a way that would not Endanger either me, or the Family that was ſo kind to me: After three Days I got a pair of Shoes ſent to me from my Wifes Brother, who lived at that time about thirty Miles from the Place where I was, and knew nothing of my wanting Shoes; when I had occaſion ſome Months after to ſee him, I enquired what moved him to ſend me a pair of New Shoes, he told me that being in Air one Day; he was ſtrongly impreſt to do it, and therefore bought them, and in Providence got one

going to the Country where I was, which he knew not of when he bought them, and therefore had ſent them to my Wife, who could give them to me with ſafety; I enquired at him when he was thus moved to Buy them, he ſaid it was the very Day on which I had Prayed for them, as I underſtood when he told me the Day he Bought them, yea he was moved to this about the very Time when I had been in Prayer, to that GOD who hath ſaid, *be carefull in nothing, but in every thing by Prayer and Suppication, make your Requeſt known to God with thankſgiving.*

Some time after this whileſt I ſtayed at *Craigdarroch*, they had a Child about three Quarters old, to whom my Wife gave ſuck, he fell into a violent Fever, which threatned to take away his Life in every ones apprehenſion that ſaw him, upon which the Lady deſired I might ſee him, and this could not be done leaſt I ſhould be diſcovered, till all in the Family were to Bed, excepting an Old Chriſtian Woman a Neighbour, and my Wife, who were to ſit up with the Child; wherefore I came about Midnight and looked a little on the Child, who was in great Trouble, that mine Eyes might affect my Heart, having thus viewed him for ſome time I went out to the Garden to beg his Life from God, I went to the upper end of a long walk, where there was a Summer-Houſe or Seat with a Hedge about it, and there I choſe to Call upon GOD: When I had for ſome time earneſtly pleaded for the Childs Life, the Terror of Satan fell upon me in ſuch a Way, that I immediately concluded, the Enemy was at Hand; and wanted to fright me from my Prayers, (for I was not Ignorant of his devices) wherefore I reſolved I would continue in the Duty, on my doing ſo, I heard a Voice juſt before me on

the other ſide of the Hedge, and it ſeemed to be like the groaning of an Aged Man, it continued ſo ſome time, I knew no Man could be there, for on the other ſide of the Hedge where I heard the groaning was a great Stank or Pool, I nothing doubted but it was *Satan*, and I gueſſed his deſign, but ſtill I went on to beg the Child's Life; at length he Roared and made a noiſe like a Bull, and that very loud, from all this I concluded that I had been provoking GOD ſome way or other in the Duty, and that he was Angry with me, and had let the *Enemy* looſe on me, and might give him leave to tear me in pieces; this made me entreat of GOD to ſhew me wherefore he contended, and beg'd he would Rebuke *Satan*; the *Enemy* continued to make a noiſe like a Bull, and ſeemed to be coming about the Hedge towards the Door of the Summer-Seat, bellowing as he came along; upon which I got up from my Knees, and turn'd my Face towards the Way I thought the *Enemy* was coming, and looked to GOD ſtill that he might Rebuke him, after that he made a noiſe juſt like a Maſtiff Dog in great trouble, this was not ſo terrible to me as the other, I got ſome Courage and having my Stick in my Hand, I reſolved to ſtand ſtill to ſee if he appeared to me in any ſhape, but in ſtead of that he went paſt into a Place hard by full of Nettles, and there groaned as formerly, I heard him very diſtinctly and compoſedly, yet I thought I would go in and think what could be the meaning of this Diſpenſation; accordingly I came in and whiſpered to my Wife, that I had been ſomewhat affrighted; the old Chriſtian Woman that ſat by overhearing drew a Bow at a venture, and pierced between the joints of the Harneſs, telling me to take care leaſt I had provoked GOD, by the want of Submiſſion, and being

too much ſet upon the Child's being ſpar'd: No ſooner had ſhe ſpoke thus, but I was convinc'd of my Fault, yet could not think of the Child's dying, I inclin'd once more to venture out, yea tryed it a ſecond time, but *Satan* I then thought was juſt ready to devour me, ſo that I ſaw God would go on to Contend, if I would not learn Submiſſion as to the Child's Life; upon which I look'd up to God, and beg'd he would Rebuke *Satan*, and allow me to go and Pray for the Child's Eternal Salvation, and I would not any more beg his Life, but leave that to his Soveraign Pleaſure; no ſooner had I done this then I went out with a Holy Boldneſs, and had not the leaſt trouble from *Satan* any more at that time.

That which made it ſo difficult to me to ſubmit to his Death, was the thoughts of the comfortable Accommodation we had in the Family, my Wife being the Child's Nurſe, which we might come to want if the Child had died, thus my carnal reaſonings and diſtruſting that Providence, which had wonderfully appeared for us formerly, did much provoke GOD, ſo as to let looſe the *Enemy*, but when ever I got through ſubmiſſion, as I ſaid, I went to the ſame Summer-Seat where I had been before, and there I beg'd for Eternal Salvation to the Child, and was wonderfully enlarged, and perſwaded that he ſhould ſhare in the great Salvation, and as I had promiſed, ſo I ſought not his Life, but left it entirely to GOD's will: When I had ſpent a conſiderable time in Prayer, I came away rejoicing, that I had got ſuch good Hope concerning the Child's Eternal Happineſs; when I came in I went to ſee how the Child was, and he was as ill as ever, but immediatly he gave a Neeſe and Purg'd, and in a Minute was as free of a Fever as ever he was, his Recovery being ſo ſudden was very ſurpriſing.

and much of GOD I ſaw in the diſpenſation, whileſt I was mainly ſet on the Child's Life, he ſent the *Enemy* to Chaſe me as it were from the Throne of Grace, but when ever the Lord let me ſee my Sin, and helped to due ſubmiſſion, then I got to the Throne of Grace, and was brought near to his Seat, and had my Mouth fill'd with Arguments, and was allowed to plead with GOD, as a Man does with his Friend; yea I was only ſet on the Child's Eternal Salvation, he not only perſwaded me he would grant it, but he gave his natural Life over and above; and he yet Lives in *Craigdarroch*, and may he ſtill Live ſo as to find Mercy in the Day of the Lord; and at this very time I know nothing about *Craigdarroch* that maketh me aſham'd, of the Hope I had of his Happineſs when he was a Child.

After it pleaſed *Zion*'s GOD to bring back our Captivity, and *Presbytrie* was eſtabliſh'd in this Church, I had great difficulty about my joining in Communion with her, and that becauſe I thought our Covenants were not Renewed, and all guilty of ſad Defection not duly Cenſured; it was difficult to me what to determine, therefore I ſet apart a Day to ask Counſel of the Lord, and went at ſome diſtance to the Fields, both to Pray and think on what I ſhould do; having entreated that GOD would ſend forth his Light and Truth, that they might be guides to me, and ſo lead me to his Holy Hill, that I might go to the Altar of God, of God my exceeding Joy. I conſulted my Bible to ſee what had been the practice of the Church of GOD in the like Caſe, both under the Old and New Teſtament Diſpenſation; I found under the Old Teſtament Diſpenſation, That it had been frequently the approven Practice of the Church and People of GOD, to bind themſelves to GOD by ſolemn

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and National Covenants, and that in their Covenanting they bound themſelves againſt Error, both in Principle and Practice, as we have done by our National and Solemn League and Covenants, and am perſwaded, that theſe Covenants are always binding, not only as they contain nothing but what every good Chriſtian is obliged to, namely to do all that lies in his Power in every Station, in appearing for GOD and againſt Sin and Error; but they are alſo binding becauſe of the Oath of GOD, if *Zedekiah* ſhould not eſcape who had deſpiſed the Oath, when lo he had given the Hand to *Nebuchadnezer*, how ſhall theſe Lands eſcape, if we ſhall trample on our National and Solemn League and Covenant, when lo we have given the Hand to the moſt high GOD; may we not tremble leaſt our offended God, ſhould ſend a Sword or ſome other Judgement, to avenge the Quarrel of his broken Covenant. I obſerved however from the Old Teſtament, That ſome Reformations came a greater length then others, that in ſome of them they renewed Covenant, and in others not, in ſome the High-Places were pull'd down, in others they were not; I obſerv'd that whatever Reformations they had all, who had been guilty of Defection were not puniſhed, the Idolater deſerved Death by God's Law: I found alſo that in theſe Reformations, which came not all the length that could have been wiſhed, and might have been expected yet Old Teſtament Believers join'd in Communion with the Church even in ſuch a Caſe.

I came again to conſider the Church, when Chriſt our great Pattern and example came into the World, I found a great many Things wrong at that Time, they Taught for Doctrine the Commandments of Men. were more fond of their unwritten Traditions then they were of the Divine Law; their Teachers

very formal and corrupt, and the Church very much ſubject to a Heathen Magiſtrate, who had too great Influence in changing the *High-Prieſt-hood* from one to another; yet for all this our Lord Chriſt, the true Prophet, own'd her for a true Church, though many Things were wrong, and ſpoke Honourably of that Church, when he told the Woman of *Samaria*, *We know what we Worſhip, for Salvation is of the Jews*; yea he himſelf join'd in Communion with her, as did *Joſeph* and *Mary*, *Zacharias* and *Elizabeth*, *Simeon* and *Anna*, who were eminent Believers, yea our Lord exhorted others to join in Communion with her, as in the xxiii. of *Matthew*; from all which I concluded, that it was my unqueſtionable Duty, to join in Communion with the Church of *Scotland*, tho' our Covenants were not renewed, ſeeing ſhe had all the eſſentials of a true Church, her Doctrine pure and uncorrupt, her Government, Diſcipline and Worſhip, according to the Word of GOD, and the Sacraments Adminiſtrated according to the Pattern ſhewn in the Mount, ſeeing ſhe had appointed alſo a National Faſt, as the *Jews* did of old, after their return from their Captivity, to bewail all the Defections that all Ranks had been guilty of under *Prelacy*; ſo that in a National Way, High and Low, had occaſion to Condemn themſelves, for trampling on God's Holy Laws, yea for deſpiſing the Oath and breaking the Covenant, after we had lifted up our Hand to the Moſt High. As ſuch like conſiderations as theſe, clear'd up my Way in joining in Communion with this Church ſince the Revolution, ſo I have ever ſince loved the Habitation of his Houſe, *the Place where his Honour dwells*, and do adore his Holy Name, that ever he gave me Counſel, for I muſt own to his Praiſe, that he has helped me to draw Water out of theſe *Wells of*

Salvation

Salvation with great Joy, and has frequently ſatiſfied me *with the fatneſs of his Houſe, even of his Holy Place*; and has frequently made all his Garments, all his Ordinances, ſmell to me of *Aloes*, *Myrrh* and *Caſſia*, and to this Day makes me Joyfull, when it's ſaid unto us, *Let us go up to the Houſe of the Lord*; and whileſt I live ſhall ever Pray for the Peace of *Jeruſalem*, and for my Friends and Brethren's ſake, and for the Houſe of the Lord, and for my own ſake and Poſterities too, I will ever ſeek her good, and ſtill ſhall wiſh that Peace be within her Walls, and Proſperity within her Palaces, and that a ſeed may be raiſed up here in this Church and elſewhere, that will do him Service, while Sun and Moon do endure.

After this ſometime my Wife finding her ſelf with Child acquainted me therewith, and the Lord bore it in on my Mind, that my Wife would be in eminent Danger before ſhe were Delivered, and that the Child would Die; in Prayer and out of Prayer, by Night and Day this haunted me, I kept it from my Wife as long as I could but at length was obliged to let her know it; when ſhe told me ſhe was with Child, even before the Time of Life, I reckoned it my Duty to be concerned, that GOD would Cloath with Skin and Fleſh, and fence with Bones and Sinews, and that he would in due time grant Life and Favour: I thought it Duty, I ſay to deſire earneſtly, that GOD would write all its Members in his Book, and ſhew kindreſs in the Forming of that Piece of his Workmanſhip, whileſt it was in the Womb, as in the loweſt moſt parts of the Earth, far from and out of the reach of Humane Eyes or Hands; but my impreſſion ſtill continuing that it ſhould have Life, but ſoon looſe it, I deſired my Wife to let me know when ſhe quick-

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ned, which accordingly she did, and then I Prayed more directly for the Fruit of the Womb, and gave it away to GOD by the Bond of that everlasting Covenant, which I had taken for my self and all mine; I thus continued my Concern for it, never begging Life, or that it should come living out of the Womb, I was so perswaded that it would not be granted, that I only cried for Everlasting Salvation to it, and in doing so was much enlarged, and had near Access to GOD: I was still under the Impression that my Wife's Life would be in the greatest hazard, before she was delivered of the Child; and accordingly within ten Days of her Reckoning, she took a violent Head Fever, and in the fifth Day of her Fever, her Pains came on her and was delivered of a Dead Child, the Child was Living till about an Hour before the Delivery, my Wife had such a complication of dangerous troubles, that her Life was given over by all sorts, and those of good Skill; this they kept quiet a little from me, till one Day I was conveying our Minister Home, when he had been seeing my Wife, he was much skill'd in the study of *Physick*, having made it his study in the Times of our late Troubles; I asked him, what he thought of her, he told me it was proper now to be free with me, and he behoved to let me know, that no Life could be expected for her; on which I returned Home and went to Prayer, and continued for the most part in Prayer, every now and then for the space of forty eight Hours; I still came in after Prayer to see how she was, but minded no other Thing, but how to get near to GOD for her Salvation, in the last of the fourty eight Hours, I got such Manifestations of GOD, such intimate Communion with him, such perswasion of her Salvation, that I had such an un-

common gale of the Spirit, that I came from the duty and my Countenance no more ſad; I came in to enquire as before how my Wife was, and when ſhe ſaw me, ſhe took me by the Hand, and ask'd what that meant which ſhe ſaw in my Countenance, ſhe ſaid ſhe feared that People would miſtake me conſidering ſhe was ſo low, to behold ſuch an unuſual Joy, ſparkling as it were in every part of my Face; I told her what Acceſs I had to GOD, in wreſtling for her Salvation, and that the inward joy I felt, could not be contain'd but behoved to break out, for the Light of GOD's Countenance was the health and ſhining of mine; I told her the Viſion ſeemed to be for an appointed time, but it would ſpeak, and tho' it ſhould tarry, I would wait for it; for eight Days after this Manifeſtation, which I got of GOD in the Mount of Prayer and Meditation, it was Remarked that an uncommon Luſtre appeared in my Countenance, in the Eyes even of thoſe who knew not what was the Occaſion of it. After this my Wife was ſpared with me, and the deſire of my Eyes was not taken away by this threatned Stroak, and all who knew the Dangerous Caſe ſhe was in, could not but cry out on her Recovery; *Behold what has GOD wrought*: It was indeed *the doing of the Lord, and marvelous in the Eyes of all*, and good Cauſe had I to cry out, *the Right Hand of Jehovah does ever valiantly*, and *what ſhall I render to the Lord*, who ſpared with me one that had been my ſweet Companion in the moſt of my Tribulations, and the Wife of my Youth, yea my great ſupport and Comfort in the Houſe of my Pilgrimage; For this I will Sacrifice the Sacrifice of Thankſgiving, to that GOD who not only provided her as an help meet for me but has for Forty ſeven Years made her Remarkably ſo: I acknow-

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ledge I got her as the Fruit of many Prayers, and will make him my Song, even *Jehovah*, who made the Match, and has made it ſo comfortable, and ſo laſting.

Not long after this it pleaſed the Lord to afflict me with an Univerſal Cruel, which had broke out in many parts of my Body, and taken my Right Hand off the Joint, ſo that I had no Power of it, and was laid aſide from all Work; I conſulted a *Phyſician* of the beſt skill in our Country, who told me, he could not do me any Service, if it were not to apply ſome Plaiſters to the Wounds to eaſe my Pain, and adviſed me not to trouble my ſelf with *Phyſicians*, for I would find them all *Phyſicians* of no Value; having continued under this trouble for two Years, I found an inclination to go to *Moffet*, tho' my Circumſtances were ſo low at the Time, I knew not well how to get there, but having asked counſel of the Lord, I ſaid I would go, and make uſe of the Water in Faith, as a mean appointed, and frequently made uſefull by GOD, and I would entirely depend on GOD, for making it uſefull to me, and have all my expectation from him, who Works by Means, without Means, and contrary to Means, as ſeemeth good in his ſight; Accordingly I went, and in a cloſe dependence on GOD did Drink of the Water, and waſhed my Wounds therewith, for the ſpace of Forty and eight Hours at proper Seaſons, and the Lord by this brought my Hand back to the Joint, and made it ſtrong as aforetime, ſo that I came Home with Joy, and was able to go about my Work I went three *Summers* and ſtaid about ſix Days every time at *Moffat*, and as my Hand was reſtored to its Place and ſtrength the firſt Time I went, ſo the following Seaſons I was perfectly Recovered, and all my Sores dryed

up, and my Wounds healed, and I reſtored to a ſound and healthy Conſtitution. Whileſt I was under the Trouble and my Sores runing, GOD helped me to great Submiſſion and Patience, I uſed to hold up my Arm, and look on my runing Sores, with as much Joy as ever the Bride rejoiced in her Attire, and uſed to call my Sores, the Bracelets wherewith GOD had adorned me; I took my Trouble ſo out of GOD's hand who had done much for me, and had promiſed to do much more, that all he did to me and with me, appear'd to me as Marks of his Favour, Notice and Regard.

A little before my above ſaid Trouble, when I came back from my long Captivity, (as God had brought back *Zion*'s Captivity, ſo at the ſame time he brought back mine, for with *Zion* I Embarked, and with *Zion* I ſtood and fell) I ſay, after my coming to Peace and Liberty, I took a Piece of Ground in Tack, for Husbandry was my Occupation, and ſeeing GOD was again ſuffering his People, and me among others, to dwell under our Vine and Fig-tree, and none to make us afraid, I found I was not uſed with Buying and Selling, and therefore could not improve the Bleſſing of Peace and Liberty; whereupon I ſet apart ſome Time to ask Counſel of the Lord, and went to my own Hill, where frequently the Lord has met with me, there I beg'd of GOD, that he who taught the Husbandman Diſcretion, would teach me to order all my affairs with Diſcretion to the end; and I was made to Remark ever ſince, that whereas before this time of Prayer, a great many had outwitted me in Buying and Selling, and were like to carry off the little that I had in a World; yet after counſel ſought of GOD in this Matter, I was either in Providence kept from having much Buſineſs with the Craſty,

or helped to a Holy and juſt Caution in the Buſineſs of Trade, that to this Day the Lord has helped, and kept me from the paths of the Deſtroyer, of the unjuſt fraudulent and violent Man.

After this I was one Day taking ſome Broth, and a little Bone went over with the Broth, by the endeavouring to get it up, it got into the Windpipe, and went down by Degrees as far as it had paſſage, it continued immoveable for Fourteen Years and three Quarters, for ſix Years I was able to go about my Work tho' weakly, but for the other eight and three Quarters I could do nothing, this threw me into a Decay, for it occaſion'd a great Cough, Drought and Spitting, and none thought I could Recover, yet at the end of the above ſaid ſpace, I was taking a drink of Water, and my Cough coming on at the Time, occaſioned my Vomiting the ſame, and with that ſtreſs and Vomiting the Bone came away, after it had lodg'd within me Fourteen Years and three Quarters as above; the Bone when it came away was in bigneſs and ſhape, like the half of an ordinary Hazel-nut-ſhell. All the Time I was under this Trouble, I was helped to great Patience and Submiſſion, and abundantly ſatisfied to die by it: The Lord the whole Time it continued made me chearfully acquieſce in his Diſpenſation, without murmuring or repining, and ſince my Deliverance from it, tho' my Body conſidering my Age and Troubles I went through, be not ſo ſtrong as formerly, yet I have enjoy'd a tolerable meaſure of Health ever ſince, which is the ſpace of Eighteen Years; *O how wonderfull are his Judgements, and ways paſt finding out: He alone doth wonders, he wounds and he heals, he kills and he makes alive.*

In the Time when I had the above-mentioned Bone for my Trouble, I had occaſion to go ſee the wor-

thy Lady *Caſtle-ſtewart* my old Acquaintance, and when I was there, I was ſeized with a Cough, and for three Days fix'd to my Bed with it; on one of theſe Days as I lay looking about me, I was ſuddenly impreſt that Miſtreſs *Rodger* the Miniſters Wife at *Gauſton*, was in Child-bearing pains, and that both Mother and Child were in the utmoſt danger, upon this I cryed earneſtly to GOD to ſpare the Mother and the Child, and was helped to plead this with great concern, and I was perſwaded GOD would preſerve both: When I had done I wrote down the Time when this happen'd, the Year, Moneth, Day and time of the Day, when I ſaw her afterwards I ſhewed it to her, I mean Miſtreſs *Rodgers*, who owned that ſhe was in Travel, and ſhe and the Child in eminent danger, the Day and time of the Day wherein I was made to Pray for her, tho' I was when I did Pray for her about Fifty Miles diſtance from her, and knew nothing of the Time of her Reckoning: Adored be his Name, for as I have Read and heard, ſo have I ſeen, *that the Secret of the Lord is with them that fear him.*

Much about the ſame Time our Miniſter in *Daily*, his Wife and a Son, were in great bodily trouble all at the ſame Time, and confin'd each of them to a Bed in the ſame Room as many went to ſhew their Concern for them and ſit up with them, ſo I went one Day, and ſat up all Night, and my Eye and Ears very much affected my Heart; whereupon I reſolved were I at Home again, I would ſet apart a Day to Wreſtle with GOD for the Diſtreſſed, and thus teſtify my Simpathy with them. Accordingly when I came home, I ſet apart a Day for Prayer, and earneſtly beg'd of GOD that he would ſpare them, I got no ſatisfaction that Day, wherefore I ſpent a ſecond Day the ſame Way, and yet knew not the

Lord's mind concerning them, ſo that I ſet a Third Day apart for the ſame purpoſe, and then the Lord aſſured me, that the Miniſter Mr. *Crawfurd* and his Wife ſhould Recover, but that the Son ſhould not, but ſhould get what was far better, the Everlaſting Salvation of his Soul. Upon this I was fully perſwaded, that all would be as GOD had aſſured, and thought it proper to go and tell Mr. *Crawfurd* and his Wife this for their encouragement; accordingly I went and told them, that both of them ſhould Recover, and their Son never would, but ſhould be Happy for evermore; and ſo it came to paſs, the Parents Recovered to Health, and the Child pined away till he Died, but gave full ſatisfaction to all, that he Died in the Lord. And now Glory to God, who gave me many Errands to the Throne of Grace, for by this he Teſtified his Love to my poor Soul, in that he ever kept me about his bountifull Hand.

After this I was pained much with a Stitch in my left Shoulder, ſo that for three Weeks I was not able to follow my Work, for I could not liſt it up or ſtretch it out, but hold it on my Breaſt like an Arm broken or out of Joint; on which I came over to *Kirkoſwald*, where I frequently came to Pray and Meditate, and went into the Church, which was the Place where Prayer was wont to be made, when I was in that Part.

As I was Praying, I forgot to put up a Requeſt about my Arm, being very much enlarged as to other Things, till I was juſt going to cloſe and end the Duty; and then it was ſtrongly impreſt on my Mind, that I ſhould put up a Petition for the Recovery of my Arm, and it ſhould be granted, on which I beg'd of GOD to Remove my Pain, and allow me the uſe of my Arm, for *Harveſt* was now drawing on, and I no ſooner deſired the Favour

then I was perſwaded that it was granted: Whereupon after I aroſe from Duty I put it to the Tryal, and ſtretched out my Arm, and it was as well and ſtrong as ever, and has continued ſo ever ſince, this was ſurely done by the ſame Power and goodneſs, which long ago healed the Withered Hand.

There were ſome Things which I ſhould have mentioned before, that now I ſhall give an Account of.

In our Days of Fiery Tryal and Perſecution before the Revolution, I fell into a great Fever, and lay in a Cott-Houſe of my Fathers; when I had lain Fourteen Days I got an Account, that there was to be a ſtrict Search made by the Enemy for ſuch as I was; on which the fifteenth Day I roſe up in the Rage of the Fever, and went on Foot to *Caſtle-Stewart*, which was about Twenty Miles from the Place where I was lying: My Wife ſtaid in that Family at that Time, and none but the Lady and ſome few knew I was there, it was not fit the Laird ſhould know of it, leaſt he had been brought to his Oath, and Forfalted on my Account: When I went there I lay down, as I came away in the Rage of the Fever, but Strangers coming to the Houſe, I was obliged to leave the Room, to make way for them, and was put in a little Cloſet above the Laird's Room; when I was laid in there being in great Sickneſs I moaned much, and it ſeems pretty loud, for my Wife being in the Laird's Chamber heard me, and runing up to me, told me I behoved to give over Moaning, otherwiſe the Laird would hear, and would certainly enquire about me,; I thought it hard not to be allowed to Moan, when my trouble was ſo great; however conſidering the Danger it might expoſe, both the Family and my ſelf to, I beg'd of GOD to keep me from it, and no ſooner

did entreat the Favour, but the Lord granted it, and if he had not done it, I could no more of my ſelf ſtop it, then I could Command of the Rage of the Fever.

A little after the Revolution, I being at *Craigdarroch*, was looking out of a Window, and ſaw *Craigdarroch* ſtanding without, I no ſooner ſaw his Face, then I was impreſt with his Death, yea aſſured as he was now going to his Regiment, he ſhould never return; the following Day he ſet off for the Regiment, which lay about *Edinburgh*, and in Prayer and out of Prayer, I was perſwaded he ſhould never ſee his Family again: This I told to my Wife and the Lady's Gentlewoman, I got them to promiſe never to ſpeak of it, till the Truth of this Perſwaſion ſhould appear; accordingly very ſoon after he was kill'd at *Killicrankie* and never returned; after the Battle it was Reported, that he was taken Priſoner, and carried off by the *Highlanders*, I hearing this went to Prayer about it, and was aſſured he was Dead: After which I told the Lady, that ſhe had better lay her Account to hear of *Craigdarroch*'s Death, then vainly imagine he was taken Priſoner, for I was certain he was Dead: A little after this Lady *Craigdarroch* got ſeveral Letters aſſuring her that *Craigdarroch* was taken Priſoner and ſtill alive, ſhe ſhewed me three of them, and ſaid, what do you think of your ſelf now, for here are Three Letters from Perſons of Note, confirming the Report we had of *Craigdarroch*'s being Priſoner; I told Write to her who would that her Husband was Alive, I aſſured her of the Contrary; which poor Lady ſhe ſoon found to be true.

About the ſame Time, Three of *Craigdarroch*'s Children took the ſmall Pox; when ever I went in to ſee them, and looked on the Second Son I was

impreſt he would Die, and this haunted me both in Prayer for him and when ever I looked on him, ſo firmly was I perſwaded of it, that I told the Lady and myWife, that the Child would Die; the Lady ſaid, ſhe could not obſerve the leaſt Simptom or Evidence of it, I aſſured her ſhe would find it ſo; and ſo it fell out, for that ſame Child Died by the ſmall Pox, and the other Two Recovered.

A little before the Revolution, I had a great deſire to be acquainted with one *Nicholas Dalrymple*, an experienced Chriſtian, who lived about ſix Miles from *Craigdarroch* in the Pariſh of the *Keir*. I entreated my Comrade who was acquainted with her, to go along with me; when we came to her Houſe and had diſcourſed ſome Time, I retired to the Fields for ſecret Prayer about Midnight, when I went to Pray I was much ſtraitned, and could not get one Requeſt, but Lord Pity, Lord help, this I came over frequently, at length the Terror of *Satan* fell on me in a high Degree, and all I could ſay even then, was Lord help; I continued in the Duty for ſome time notwithſtanding of this Terror, at length I got up to my Feet, and the Terror ſtill encreaſed, then the *Enemy* took me by my Arm-pits, and ſeemed to liſt me up by my Arms, I ſaw a Loch juſt before me, and I concluded he deſigned to Drown me there by Force, and had he got leave to do ſo, it might have brought a great Reproach upon Religion, but as I had frequently in my ſtraitned Caſe, and under this Terror Cried to the Lord for help, ſo I may ſay my GOD helped me, and gave not the *Enemy* Power over me; however I came in, and told the Chriſtian Woman and my Comrade, what the *Enemy* had done, and my Comrade asked if I would go out with him and Pray before we went to Bed; I agreed to it, he asked

ſhould go to the Place where I had been before, I told him I knew no intereſt the *Devil* had in that Place more than another; on which we came to the Place, but were no ſooner at it, then the Terrors of *Satan* fell upon us both, and each of us ſtrove to hide it it from another, at length I told my Comrade that the *Enemy* was nigh or to this purpoſe, he anſwered he found that, but had not a mind to mention it; The Lord however helped us to begin Spiritual Diſcourſe, and to ſpeak of the Perfections of GOD and Love in Chriſt, and the *Enemy* troubled us no more; we went to Prayer, and the Lord very much enlarged me, and was kind in ſpite of the *Enemy*.

Some time after the Revolution, a Boy about Twelve Years of Age in the Neighbourhood, was frequently Tempted by *Satan*, to ſell his Intereſt in Chriſt; the Boy abhorred the Propoſal, but was ſtill haunted with it, and that for a conſiderable Time, it troubled him ſo much that his Relations fear'd he might loſe the Exercíſe of his Reaſon, they ſent one over with him to me, I was told his Caſe before; When he came he burſted out into Tears becauſe of the *Enemy*; I took him into the Barn and Prayed, that GOD would free him from the *Enemy*, and made him Pray likewiſe, and after ſome diſcourſe I Prayed again, and after me the Boy, and the Lord Rebuked *Satan* that he never troubled him more. I had Occaſion to ſee him after he had been ſome time Abroad, and he told me that the *Enemy* had never got leave to aſſault him as he had done, and never perplexed him ſince we had Prayed together.

Some time after this my Son *John*, was Servant with Mr. *Adam* in *Kirkoſwald*, and took a great Swelling in both his Legs, which came to ſuch a

Pitch

Pitch, that he was oblidged to quite his Work and come Home to me for a time; when he came I was filled with Compaſſion towards him, to ſee him in ſuch diſtreſs; on which I went and Prayed to God, the great Phyſician of Soul and Body, that he would condeſcend to direct to proper Means for his Recovery, and that he would bleſs the Means, and heal my Son; after Prayer it was ſuggeſted to me, and impreſt on my Spirit, to ſend for ſome Sea-Water and Waſh his Legs therewith, I did ſo immediatly, and with once Bathing them therewith, he was as well next Morning as ever, and continues ſo till this Day, for GOD ſent his powerfull Word and healed him.

Much about that Time, I had a Horſe which was ſeized with an extraordinary Diſtemper, frightfull to look on, all that could be applied for the removing of it was to no purpoſe, but ſtill increaſed the more, whereupon I humbly beg'd of GOD, that he who was the preſerver both of Man and Beaſt, would direct me to ſome proper Mean for his Preſervation, that I might not loſe him, and that he would make it uſefull; immediately after I was ſtanding without with the Horſe, a Stranger came paſt who asking what ailed him, I told him, he directed me by the good Providence of GOD to what would cure him, I immediatly made the Application, for the mean preſcrib'd was eaſily obtain'd, and no ſooner did but he was Recovered from his Trouble. This, Dear Children, I Record that you may make Errands to the Throne of Grace, even on the Account of your Beaſts, and acknowledge him in all your Ways, and he will direct your Steps.

Much about the ſame Time, a Woman of my Acquaintance being under the power of a Spirit of Diſcontent, to that Degree, that ſhe ran from her Fami-

ly, with a firm Reſolution never to Return; her Husband and Daughters purſued after her, not knowing to what Deſperate courſes *Satan* might drive her; when they got her back ſhe would not enter the Dwelling-Houſe, but ſtaid in an Out-Chamber in great Diſcontent: As I came from the Church on *Sabbath*, I happen'd by the good Hand of GOD upon me, by the Way to meditate on a Subject that ſuited her Caſe, as I was paſſing the Houſe, it was born in upon me to go and Viſit her, and drop ſomething ſuitable to her Tentation, becauſe *a candle was not lighted to put under a Buſhel*, and ſeeing the Lord had ſhewn me the Evil and Danger of a diſcontented Spirit, it was repreſented to me as my unqueſtionable Duty, to help if I could the Poor Woman under her Trouble; on this I went in and finding her Husband and Daughters about her in the Chamber, I diſcourſed for ſome time as the Lord enabled me, in order to Reſcue her from her bad Frame, and afterwards Prayed with them and for them, and was much enlarged in the Duty, helped to beg GOD would break the Power of the Tentation, and accordingly I was made to Remark, that I never after could ſee with her the leaſt Diſcontent with her Lot, or ever hear of her falling again under the Power of the Tentation.

I forgot to tell you, that in the Time of the *Highland* Hoſt before *Bothwel*, when we had no open Viſion, honeſt Miniſters being in Danger of their Lives, and many of them Baniſhed the Country, I had occaſion to hear Mr. *William Lamb*, Preaching on the *Hill* of *Drumnilly*, about two Miles from the *Bar*, and ſitting with my Face to the *South*, I thought I ſaw as it were the Heavens opened, and beheld the Glory of God ſhining bright in the Face of Jeſus Chriſt, I ſaw ſuch a wonderfull Diſplay of

all the Divine Perfections in their dazling Splendor, that I not only was made in a Raviſhing way, to adore him for Redeeming Love, but for all that undeſerved goodneſs which he beſtows on the very Wicked, I was made to ſee ſomewhat of the excellent Glory in every Creature I ſet my Eyes upon, ſuch a Manifeſtation or rather Viſion of GOD did I never meet with, in the Diſpenſation of the Word, ſave one very like it on the *Munday* of a Communion at *Straiton*, and it may be, muſt not expect till I be allowed to ſee him Face to Face, and know even as I am known; tho' I muſt own, he has frequently ſatisfied me with the Fatneſs of his Houſe, and let me feel his Power, and ſee his Glory in all his Ordinances, yet I never met with any thing that came up to the foreſaid Manifeſtations, where I might truly ſay, *I was ſick of Love*, and got as much of the *New Wine* which goes down ſweetly, as I was well able to bear; and I muſt own, that what I met with on *Drumnilly-Hill* before *Bothwel* Engagement, did wonderfully confirm me in the Faith, and remarkably prepare me for continuing with Chriſt in his Tentations, and kept me from Thrifting after Times things, when he led me through the Deſart.

I ſhall only add one Thing more which is this, that having come to *Kirkoſwald* on a certain time, as frequently I did, to ſpend a Day in the Church in Prayer and Meditation; when I was at Prayer in the Seſſion-Houſe early in the Morning, I heard a mighty Noiſe at the Church-door, as of one knocking in great haſte, I fancying that ſome ſad Thing had fallen out in the Miniſter's Family, becauſe they knew what I was about, and never uſed to call for me till I came in at Night; this made me riſe from Prayer and go to the Door with ſpeed, but

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found no Person there, least it might have been a Dog, I searched every Seat in the Church both below and in the Common Loft, and found nothing, wherefore I returned to Prayer again, and in the time of it, there was a great Noise in the Dead-Chest or Coffin which was hard by me, I then understood it was *Satan* but was not at all suffer'd to fall under his Terror, I continued in the Duty for a Considerable time, my Face was towards the Coffin in which the Noise was, when I rose up from Prayer, I went and look'd into the Coffin and saw nothing there, and knowing that the *Enemy* wanted to fright me from my Duty, I sat down to Read and Meditate; no sooner was I begun, then the *Enemy* made a Noise on the Loft just above, and knocked as if one were calling another up, on which I looked up to him, or towards the Place where he seemed to be, and assured the *Enemy* he should not make me search after him any more: The Lord whom I served did Rebuke him that he troubled me no more, and I left not the Place or my Duty till my ordinary Time. That which the *Tempter* seemed to have in View, was to discourage me from coming to that Place for Prayer and Meditation, for my Conveniency was not great at Home, and to be at some distance from the Hurry and Noise of the World, I chose to come to *Kirkoswald*, being intimately acquainted with Mr. *Adams* the Minister, that so I might serve the Lord without Distraction: it was my ordinary to set apart one Day in the Moneth for Fasting and Humiliation, Prayer and Meditation, and found great quiet for it in the Church of *Kirkoswald*, I staid in the Ministers when I was at that Place, and went into the Church in the Morning about Sun-rising, and came not out till Sun-setting in the longest *Summer-Day*; and in

caſe Matters went not well with me the firſt Day, I uſually ſpent the ſecond, and ſometimes the third Day in the foreſaid Duties, and found this a great mean of holding my Soul in Life; then I could ſay, *O how love I thy Law, it is my Meditation all the Day*, and it was ever with me, and I rejoiced when I found his Word, *as one that findeth great ſpoil*, and could ſay, *that I eſteemed the Words of his Mouth, more then my neceſſary Food.* Now *Satan* knowing all this, thought to baniſh me from the Place where I had beſt Retirement, *But my GOD helped me.*

Having ſhewn you Dear Children, ſome of the Exerciſes of Soul I have been under, and ſome of the Remarkable Providences and Returns of Prayer I have met with; I ſhall now lay before you ſome Meditations, which were both Refreſhing and Confirming to my Soul, and I lay them before you to Recommend to you, the too much neglected Duty of Meditation, and in order to Commend Glorious Chriſt, and a Life of Faith, to your never dying Souls.

The firſt *Meditation* I ſhall give you an Account of, is what I found uſefull to me, on the ix. of *Acts* 22. Proving that this is very Chriſt. I conſidered how it is Proven, that the *Lord Jeſus* is the very *Meſſiah* and great *Saviour*, and what Reaſons might be given, why ſuch an important Truth ſhould be ſo fully Proven as this has been: I find that Jeſus is the very Chriſt, is clearly Proven from the following Particulars.

1ſt, *To him gave all the Prophets witneſs*, Acts x. 43. They exactly deſcribed him long before he came into the World, as *the ſeed of the Woman that ſhould bruiſe the head of the Serpent*, as the *Prophet*, whom the Lord ſhould raiſe up from among his People

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like unto *Moſes*; as the *Shiloh* to whom the gathering of the People ſhould be, when at his coming *the Scepter ſhould depart from Judah, and the Law-giver from between his Feet*: As the *Child* whom the *Virgin* ſhould Conceive, whoſe Name ſhould be *Immanuel*; yea, they told where he ſhould be Born, and of what Tribe and Family, and the Sufferings he ſhould undergo, and the Time when this *Meſſiah* ſhould come and be cut off; yea they foretold, how remarkably the *Gentiles* ſhould believe in his Name, ſo that *to him gave all the Prophets witneſs.*

2*dly*, It is evident, that the *Jewiſh* Nation was expecting a *Meſſiah* about the Time, the very Time when *Chriſt* was Born; and *Herod* ſeemed to be fully perſwaded of it, when he bad enquire where he ſhould be Born, and they told to him, that it ſhould be in *Bethlehem* according to *Scripture*, where we know he was Born; and *Herod* and thoſe about him were ſo convinced that he was come into the World, that he Slew many Children, expecting to have cut him off, who had been the expectation of the *Jews*. The *Prophets* had Teſtified ſo diſtinctly concerning the *Meſſiah*, that the *Jews* had no difficulty in underſtanding that he was to come, whom the *Prophets* ſo exactly deſcribed.

3*dly*, That *Jeſus* was the true *Meſſiah*, was teſtified by all ſorts of Witneſſes, good Angels Witneſſed of him, when he was to be Conceived, when he was Born, when he roſe from the Dead, and when he Aſcended up into Heaven, as you may Read in the *New Teſtament*. GOD alſo bore Teſtimony to him by a Voice from Heaven ſeveral Times, that he was *his only begotten Son*, and the great *Prophet* whom he enjoins all to hear. He alſo had the Teſtimony of his very Enemies, yea the *Devils* were forced to own his being the very *Chriſt*,

and he wanted not the Teſtimony of many Friends and Followers.

4*thly*, when *Chriſt* enter'd upon his Publick Miniſtry, he aſſerted that he was the Promiſed *Meſſiah*, and that he had the great Qualifications and Characters which were foretold of the *Meſſiah*, for when he entered into the *Synagogue*; He declares that the Spirit of the Lord was upon him, and that the Scripture which he Read to them was fulfilled in him, and that he was the Son of GOD and promiſed *Meſſiah*, he frequently maintained before his greateſt Enemies.

5*thly*, When he called himſelf the Son of GOD and *Meſſiah*, he fully proved it by many Miracles which he wrought; ſo that his many great and mighty Works bore Witneſs of him, and the *Jews* expected that when the *Meſſiah* ſhould come he would work Miracles. Now it is ſufficiently and fully Proven by our Lord's Miracles, that he was the Son of GOD, and the Miracles he wrought were many, were openly done before many Enemies, and fully proved that he and his Doctrine were of GOD, GOD would never have lent his Power to an Impoſtor to do ſuch Things; and this ſhews that he was the true *Chriſt*.

6*thly*, The Doctrine he delivered to the World, is every way worthy of GOD, and exactly calculate to make People that obey it happy in Time, and through Eternity.

7*thly*, Our Lord Jeſus Propheſied of, and foretold many Things which came exactly to paſs, as his Death and Reſurrection, the Preaching of the Goſpel through the World, and the Deſtruction of the Temple, and his ſending down the Spirit from on high, and that he would be with his Servants to the End of the World; and it's evident that all

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these have had an exact accomplishment, and to this Day he is yet with his Servants in the Dispensation of the Word, and Sacraments; and all this shews that he is the very Christ, the great *Prophet* that was promised to the World.

8thly, It is Proven that Jesus is the very Christ, by his Resurrection from the Dead, by this he was declared to be the Son of GOD with Power, tho' his Enemies watched the Sepulchre and had sealed the Stone, yet it was not possible that *the Holy One should see Corruption*; therefore as he died for his Peoples Offences, so he rose for their Justification, and when he arose he Appeared to many Witnesses and at different Times, and to Witnesses that were well acquainted with him in his Life, and that conversed with him Forty Days after his Resurrection, they were Witnesses that could not be deceived themselves, nor had they any the least Tentation to deceive others, they endured the greatest sufferings, yea death, the most Cruel Death, for Preaching and adhering to the Doctrine of the Resurrection, therefore as it's fully Proven by many Honest and Creditable Witnesses, that Christ rose from the Dead as he had foretold, so this his Resurrection Proves that he was the very Christ, for GOD would never have given his Almighty Power, to raise up an Impostor.

9thly, As Jesus rose again, so he ascended up into Heaven, and was received to the greatest Dignity Power and Glory at the Right Hand of the Majesty on high, and thence poured down his Spirit upon his Apostles and Disciples, in such an extraordinary manner and measure, that they were enabled to speak all sorts of Languages, tho' they were but mean Fisher-men, and had not the learning of these Times, and this prepared them excellently for going through the Nations of the World,

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and Preaching the glad Tidings of Salvation to the poor Heathen, and this proves him to be Christ.

10thly, The Lord Jesus enabled his Apostles and Disciples, to work Miracles in his Name, and that frequently and openly, and this fully proves that he is the Son of GOD, the true *Messiah*, yea on whomsoever they laid their Hands, they gave them this Power of working Miracles in the Name of Christ their Lord.

In the *Eleventh* Place, As Jesus promised to be with his Disciples, in carrying the Gospel through the World, so he was as good as his Word, and enabled Twelve poor Fisher-men, to Convert the World to the Christian Faith, and that in opposition to all that was done against them by *Jew* and *Gentile*; and this proves that the Doctrine they carried was from GOD, and that the Founder of Christianity was the very Christ, and Saviour of the World, and no other Reason can be given why the Gates of Hell have not been able to prevail against the Church of Christ to this very Day, so as to Raze it quite to the Foundation, but this, that he whose Name is Jesus, is the little Stone cut out of the Mount without Hands, and is the Stone, the tryed Stone, the precious Corner Stone, which God laid in *Zion* for a Foundation, and tho' the Builders in *Israel* rejected him, yet is he made the Head Stone of the Corner, and they who believe on him, shall never be ashamed.

In the *Twelveth* Place: It's sufficiently Proven to every serious Believer, that Jesus is the very Christ and Son of GOD, in their sweet Experience.

First, They feel his Word to be a Word of Power to their Souls, in their Reading, Hearing, and Meditating on it to this very Day, they find the Power of GOD frequently accompanying the Dis-

penſation of the Word, Convincing, Converting, Sanctifying, Comforting, Directing and Building up their Souls in their moſt Holy Faith, they find the Word of Chriſt enabling them to walk in Ways pleaſing to and worthy of GOD, and in Ways beſt for themſelves, and the Society they are Members of, yea they find in their Experience, that the Way wherein Chriſt has bid his Followers go, is a Way of Safety, Pleaſantneſs and Peace, and this ſhews to them that Chriſt is the Power of GOD, and the Wiſdom of GOD, and what he has given himſelf out to be, even the Son of GOD.

2*dly*, The People of GOD in their Experience, knowleſs or more that GOD is the hearer of Prayer, and the Prayers he hears are put up in the Name of Chriſt, depending only on his Merits and Interceſſion for Acceptance, and on his Spirit for aſſiſtance to Pray, and this ſufficiently confirms them in the ſure belief of Jeſus being the very Chriſt; yea they not only believe that he is the only Saviour, but GOD equal with the Father, and this I firmly Believe, that the Lord Jeſus Chriſt is the Eternal Son of GOD, and GOD equal with the Father, the ſame in Subſtance, and equal with him in Power and Glory; and the Reaſon why I believe this is, becauſe it's expreſly declared, that he Created all things, and that by him all Things to this Day conſiſt, yea all the Perfections of GOD are aſcribed to him, by which GOD diſtinguiſheth himſelf from every Creature; ye the Worſhip which God appoints for himſelf, is given to the Eternal Son, and Men enjoined to Honour the Son, as they Honour the Father: On ſuch Accounts as theſe am I perſwaded that glorious Chriſt is GOD, and GOD equal with the Father, and in this Faith have I put up many Supplications in the Name of Chriſt, and muſt ſay

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have been ſpeedily Anſwered; which I perſwade my ſelf GOD would never do, if his Eternal Son were not GOD equal with him as I believe, for he will not give his Glory to another, nor take it well that his Worſhip be given to any Creature; when I firmly believe that Chriſt is GOD equal with the Father, and in this Faith beg Favours from God, and God readily grants them, this to me, is a Teſtimony from GOD himſelf, that his Son is equal to him, and lays me under the greateſt Obligation to continue firm in this Belief: Therefore Dear Children, be ſtedfaſt in the Faith, not only of this that Jeſus is the true Chriſt, and that his Doctrine is from GOD, but O be ſtedfaſt and unmovable in this great Article of our Faith, that *there are Three Perſons in the God-head, the Father, Son, and Holy Ghoſt, and that theſe three are one God, the ſame in Subſtance, and equal in Power and Glory*; and O ſtudy to know GOD as the Hearer of the Prayers put up in the Name of Chriſt, and this may fully ſatisfie you, that Jeſus is the very Chriſt, the true and Eternal GOD; for you may be aſſured, GOD would never encourage any to put up Requeſts to him, in the Name of an Impoſtor and Deceiver.

A *Third* Experience which ſatisfies Believers that Jeſus is the true Chriſt, is this; when ever they are convinced of their Sin, and Guilt ſtares them in the Face, there is nothing in Heaven or Earth that can give them Eaſe, till they get as it were their Sins Nailed to the Croſs of Chriſt, and this I have frequently found in my Experience, and having waſhed in the Fountain of Chriſt's Blood, I have found Joy and Peace in Believing, and this ſatisfieth me, that Jeſus is the very Chriſt.

A *Fourth* Experience is this, That glorious Chriſt according to his Promiſe to this very Time, does

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manifeſt himſelf to ſome, otherways then he does to the World, and this I have found when he has drawn by the Vail, and ſhewn me all the Perfections of GOD ſhining bright in the Face of Jeſus, ſo as I have been made to call him the Power of God, and the Wiſdom of God, and have found theſe diſplays of his Glory always enclining me, to Live the more ſo *as to deny all ungodlineſs and Worldly luſts, and to live ſoberly, righteouſly and Godly in this preſent World, and to ſtudy to have a Conſcience void of offence toward God, and toward Man.* Yea by theſe Manifeſtations have I been encouraged to continue with him in his Tentations, and with chearfulneſs take up his Croſs and follow him through all diſcouragements, and have found his Conſolations ſo ſenſible and ſtrong, ſo ſupporting and rejoicing under the ſoreſt Affliction, that it proves to me, that Jeſus whoſe Name is like Ointment poured forth, to me is indeed the true Chriſt. tho' Strangers intermedle not with this Joy.

In the *laſt* Place, If Jeſus were not the true Chriſt, theſe Abſurdities would neceſſarily follow.

Firſt, That all the Miracles wrought by him and in his Name, were wrought by the Power and Policy of *Satan*, but how abſurd is this to imagine, that the *Devil* would work Miracles to confirm a Doctrine, ſo oppoſite to and deſtructive of his Kingdom of Darkneſs.

2dly, That GOD had beſtowed his incommunicable Perfections upon an Impoſture, to make him capable of deceiving the World, which would be the groſſeſt Blaſphemy to alledge.

Therefore it is ſufficiently Proven, that Jeſus is the true Chriſt.

The Reaſons why this is ſo fully Proven ſeem to be.

Firſt, Becauſe this true Chriſt is GOD as well as

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Man, and this being a great Myſtery, it is the more fully confirmed by GOD; *Great is the myſtery of Godlineſs, God manifeſted in the Fleſh*, therefore was it ſo neceſſary that he ſhould be juſtified by the Spirit, in the working of Miracles, accompliſhing Predictions, carrying the Goſpel thro' the World, and doing good to Souls thereby.

2*dly*, It was fit that this ſhould be ſo well Proven, becauſe of the great Superſtructure that was to be built thereon, for on this Rock, Chriſt being the true *Meſſiah* and Son of GOD, has he built his Church, and *the gates of Hell ſhall not prevail againſt it.*

3*dly*, It is ſufficiently Proven, becauſe of the great Oppoſition that ſhould be made againſt it; this was early and ſtrongly oppoſed from the Begining, and the Spirit of Error did ſoon appear, as *Peter* declares, ii. Epiſt. ii. Chap. 1. *But there were falſe Prophets among the People, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction*: And this Spirit of Error is now coming in like a Flood, and the *Dragon* ſpewing out of his mouth many Hereſies, to drown the Woman and the Man Child, but the Spirit of Truth has lift up a Standard againſt Error hitherto, and will yet do it, for tho' many are now making War with the Lamb, yet the Lamb ſhall overcome them, *for he is King of Kings, and Lord of Lords*, and they that are and will be with him, and will earneſtly contend for him, *are called, choſen and faithful.*

Now Dear Children, ſeeing GOD has ſufficiently Proven, that Jeſus is the true Chriſt, and that his Doctrine is from GOD, and he the Promiſed *Meſſiah* and great Saviour of the World, and ſeeing this is ſo fully Proven, that we might believe that Jeſus is the Son of GOD, and that they who do not Believe may be inexcuſable.

cuſable. O will ye beg of *GOD* to help you to Believe all that is ſo clearly Revealed concerning Chriſt, and ſee that ye fly to him for your *City of Refuge*, it's Proven that he is Chriſt, therefore venture your Souls on this Rock of Salvation; and O ſee that ye Name the Name of Chriſt, ſo as to depart from Iniquity; O welcome the Anointed of the Father, as your *Prophet*, *Prieſt*, and *King*, and every Day ſearch the Scriptures, which Teſtifie of this Chriſt, and ſee ye live to him, and ſtudy to know your Intereſt in him, and if ye do his will, ye ſhall know that his Doctrine is of God. Now as this Meditation which the Lord helped me to, has been both many Times refreſhing and eſtabliſhing to my Soul, I wiſh the Lord make it ſo to you.

My Dear Children, my Strength failing me, and my earthly Houſe haſtening to be diſſolved, I ſhall not add any more of theſe Meditations, which have been very ſweet to me, excepting in ſo far as they fall in with my Laſt Advices to you, and which I ſhall give you with dying Breath and Care, as follows.

Firſt, Set apart ſome Time every Day for Reading God's Word, Read it with Obſervation, depending on God to make it uſefull to your Souls, compare Scripture with Scripture, as my cuſtom was, and Meditate therein both Day and Night, and ſee you ſtudy to think, ſpeak and Act, according to the Law of Liberty by which ye ſhall be Judged.

2*dly*, Beg of GOD to let you ſee your loſt ſtate by Nature, and practice before it be too late.

3*dly*, Fly to the *City of Refuge* with all ſpeed, and cloſe with Chriſt as your *Prophet*, *Prieſt* and *King*, who came to ſeek and ſave them that were loſt, for *there is no other Name given under Heaven by which ye can be Saved.*

4*thly*, Learn to live by Faith, in all the various acceptations in which Faith is taken in the Word of GOD.

1. Believe that GOD is, and that he is a Rewarder of all thoſe who diligently ſeek him. *Heb.* xi. 6.

2. Believe all that is Written in the Scripture to be the Word of GOD, *Acts* xxiv. 14.

3. Believe all the Myſteries of the Chriſtian Religion revealed by GOD, tho' at preſent ye cannot comprehend them, but in your dark and depraved ſtate, are ready to cry out, *How can theſe things be?*

4. Believe firmly that GOD will in due Time, fulfill his faithfull Promiſe, tho' never ſo many diſpenſations of Providence ſhould ſeem to ſtand in the way thereof. *Rom.* iv. 18. 19, 20, 21.

5. Live by Faith ſo as to truſt in God, as your allſufficient help, when all outward help and comfort are far out of ſight. *Hab.* iii. 17.

6. Live by Faith, ſo as to Renew your choiſe of Chriſt daily, and reſt on him alone for compleat Salvation, as made of God unto you Wiſdom, Righteouſneſs, Sanctification and Redemption, giving him employment in all his Offices, and Relations, *John* i. 11. 12. *Gal.* ii. 20.

7. Live by Faith, ſo as to depend on God's Fatherly Care, for Food to eat and Raiment to put on. *Luke* xii. 22. to the 29. *Verſe.*

8. So Live by Faith, as to be ſtedfaſt in the Faith, adhering cloſely to the Fundamental Articles of the Chriſtian Religion, and the whole Doctrine of Chriſtianity, in your ſeveral Stations contending earneſtly for the Faith, once delivered to the Saints. *Jude* 3.

My *Meditation* on this of Living by Faith, has been uſefull to my Soul, may it be ſo to yours.

Now O Live by Faith Dear Children, for with-

out it it is impoſſible to pleaſe GOD, *Heb.* xi. 6. without it you muſt die in your ſins, *John* viii. 24. Without this, Dark diſpenſations of Providence will make you ſtaggar at the Promiſe, and cry out with *Mary*, Luke i. 34. *How can theſe things be?* Without Faith all outward help will fail you *Acts* xxvii. 20. and it's only by Faith you can look on things not ſeen by the Bodily Eye, *even the things which are Eternal.* ii. Cor. iv. 18.

5*thly*, I adviſe you to chooſe Affliction rather then Sin, and Suffering when call'd thereto, rather then deny the Faith, or make a Shipwrack of a good Conſcience, you know not what fiery Tryals you may yet meet with for Righteouſneſs ſake, tho' *Jeruſalem* has been by *Zion's GOD* made a quiet Habitation for near Forty Years, yet we may ſay the Bellows are Burnt, the Lead conſumed in the Fire, and the Founder melteth in vain, for the filthy are filthy ſtill, ſo that *GOD* may yet again ſet up his Furnace in *Zion*, and heat it ſeven Times more, till he purge away the filth of the Daughters of *Zion*. Now Dear Children if the Lord of Hoſts come as a Refiners Fire, and like Fullers Sope, who may abide the Day of his coming, and who ſhall ſtand when he appeareth, be ſtedfaſt and unmoveable, ſtrong in the Faith, and quite your ſelves like Men, be Valiant for the Truth upon Earth, and the Truth ſhall make you free, depend on *GOD* who gives not only to Believe, but to ſuffer for his Name, and he will help you to continue with him in his Tentations; thus ſhall ye have the Teſtimony of a good Conſcience, which all your Adverſaries ſhall not be able to Rob you of, and if ye ſuffer with him, ye ſhall alſo Reign with him, and your light Affliction which will be but for a Moment, ſhall work for you a far more exceeding and eternal weight of Glory. I

muſt own to his Praiſe and glory, that *GOD* dealt well with my Soul, when he led me into the Wilderneſs, and as I eſcaped the Sword of the Enemy, ſo I found grace in the Wilderneſs; yea, during my Nine Years Suffering, I was much fill'd with Joy and Peace in Believing; I was made to take joyfully the ſpoiling of my goods, and with pleaſure for his Names ſake wandered in Deſerts, and in Mountains, in Dens and Caves of the Earth. I lay four Months in the coldeſt Seaſon of the Year, in a Hay-ſtack in my Fathers garden, and a whole *February* in the open Fields not far from *Camragen*, and this I did without the leaſt prejudice from the Night Air; one Night when lying in the Fields near the *Carrick-Miln*, I was all covered with Snow in the Morning. Many Nights have I lain with pleaſure in the *Church-yard* of *Old Daily*, and made a grave my Pillow; frequently have I reſorted to the *Old Walls* above the *Glen* near to *Camragen* and there ſweetly reſted: And as *GOD* was very kind by Night and Day to my Soul, ſo he preſerved me from the fear of *Satan*, the *Enemy* did not moleſt or affright me in my Solitary hiding Places; Yea, the Lord aſſured me, that he had made for me a Covenant with all the Beaſts of the Field, ſo that I was not afraid to Sleep in thoſe very Places where Poiſonous Creatures did moſt frequently reſort, neither received I at any time the leaſt prejudice from them, or any of the Beaſts of the Field. All this Dear Children is well known to your Mother, who was my comfortable Companion in many of my Tribulations, and I acquaint you with them, that ye may be encouraged to follow the Lord fully, thro' good Report and bad Report, were it even as thro' the ſwellings of *Jordan*. I muſt own as I have Mourned for *Zion* in the Day of her Diſtreſs, ſo I

have been comforted in *Jeruſalem*, and have ſucked and been ſatisfied with the Breaſts of her Conſolations, and much delighted with the abundance of her glory; and I can ſincerely declare, that nothing ſo much reconcil'd my Heart to my Seventy three Years Pilgrimage thro' this Wilderneſs, as my concern for *Zion* did; for my Witneſs is in Heaven and my Record on high, that I could give him no reſt Day nor Night, till he would make *Jeruſalem* a Praiſe in the Earth: And now when I'm bidding an everlaſting adieu to every thing below, it's the grief of my Soul, to ſee Error and Prophaneſs coming in upon *Zion* like a Flood; nevertheleſs this is my comfort, that the *Gates of Hell ſhall never prevail againſt her*, and that it is not poſſible, that the *Elect* ſhould be for ever Deceived; all the Divine Perfections are engaged for the Church purchaſed with Chriſt's Blood, and therefore I know he will ariſe and have Mercy upon *Zion*, when the Time, the ſet Time to Favour her is come, and into his Hands I commend her, into whoſe Hands I am ſoon to commend my Spirit.

6thly, I beſeech you be much in Prayer to *GOD*, who is the hearer of Prayer, and rely wholly on Chriſt for aſſiſtance and Acceptance, whatever others do, ſee that you and your Houſes ſerve the Lord. I have told you how the Lord hath frequently prepared my Heart, and bowed down his ear to hear, on purpoſe to encourage you in the ſame Exerciſe.

7thly, When any of your Souls is caſt down & diſquieted within you, through a ſenſe of indwelling Sin, or the hiding of GOD's face; I adviſe you to guard againſt a ſpeedy Razing of the Foundation, rather truſt in GOD that ye ſhall yet Praiſe him, and let

the following Particulars be your grounds of Comfort.

1. Tho' ye be verily guilty, ye have without known guile fled to the *City of Refuge*, and given your Conſent that Chriſt ſhould be yours on his own Terms. *Heb.* vi. 18.

2. His Covenant is well ordered, everlaſting and ſure, and Chriſt is the ſurety of it. II. *Sam.* xxiii. 5.

3. Plead his Promiſe as *Jacob* did of old, *Gen.* xxxii. 12. *And thou ſaidſt I will ſurely do thee good*, and ſay with the *Pſalmiſt*, Pſal. cxxx. 5. *I wait for the Lord, my Soul doth wait, and in his Word do I hope.*

4. Plead his Mercy, *Pſalm* cxxx. 4. *For there is forgiveneſs with him.* and in the 7. Verſe, *Let Iſrael hope in the Lord, for with the Lord there is Mercy, and plenteous Redemption.*

5. Plead upon the former diſplays of his Mercy to others in former Ages, in like Circumſtances with you, as in *Pſalm* lxxxv. 2. *Thou haſt forgiven the iniquity of thy People, thou haſt covered all their ſin.* ſee alſo, *Pſal.* cvi. 43. 44, 45. *verſes.*

6. Encourage your ſelves even in this, that it is a great Mercy it is no Worſe with you, *Lam.* iii. 22. *It is of the Lord's Mercies, that we are not conſumed.*

7. Draw Comfort alſo from this, that tho' he chaſten his People in Time, he will not caſt off for ever, but tho' he cauſe grief, yet will he have compaſſion, according to the Multitude of his Mercies. *Lam.* iii. 31. 32. See alſo, I. *Kings* xi. 39.

8. The Lord allows you to cry unto him from the ends of the Earth, when your Heart is overwhelmed, *and there is a Rock he can lead you too, that is higher than you.* Pſal. lxi. 2. Pſal. lxxxvi. 7.

9. Tho' Iniquities, as ye muſt confeſs, prevail againſt you, *yet the Lord will purge away your tranſ-*

greſſions.

greſſions, Pſal. lxv. 3. Pſal. cxxx. 3. 4. When ye can ſay, that ye count your ſelves wretched and miſerable, becauſe of prevailing corruption, and groan being burdened on the account of it, the Comforter that can relieve your Soul is not far from you; he will turn again and have compaſſion, and ſubdue your Iniquity and will caſt all your Sins into the depths of the Sea, *he retaineth not his anger for ever, becauſe he delighteth in Mercy.* Micah vii. 18. 19.

10. Remember former kindneſs, *even the days and years of the right hand of the moſt high*, and own with the *Pſalmiſt*, Pſal. xxx. 11. *Thou haſt turned for me my mourning into dancing, thou haſt put off my Sackcloath and gireed me with gladneſs*; and cry out as in the xlii. Pſal. 6. *O my God, my Soul is caſt down within me, therefore will I remember thee from the Land of Jordan, and of the Hermonites, from the Hill Mizar.*

11. Ye can appeal unto GOD, that ye take no evil way or courſe under your trouble, when ye are crying out, *even to day is my complaint bitter, my ſtroke is heavier then my groaning*, ye can alſo ſay with *Job* xxiii. 10. *But he knoweth the way that I take*; and ye reſolve to be able to ſay, as in the 11. 12. *Verſes, My foot hath held his ſteps, his way have I kept, and not declined, neither have I gone back from the Commandment of his Lips, I eſteem the words of his Mouth, more then my neceſſary food*: See alſo Pſal. cxlii. 3. *When my Spirit was overwhelmed within me, then thou kneweſt my path.*

12. Tho' for the preſent ye have loſt all hope in your apprehenſion, yet it's no ſmall Mercy that you are not put beyond all poſſibility of hope, argue then with the Church of old, *Lam.* iii. 21. 22, 39. *This I recall to my mind, therefore have I hope, it is of the Lord's Mercies that we are not conſumed. Where-*

fore doth a living Man complain, a Man for the punishment of his sins? After all, Cry out with the *Psalmist, Why art thou cast down O my Soul, and why art thou disquieted within me, Still hope in God, for I shall yet praise him, who is the health of my Countenance and my GOD.*

3thly, I advise you seriously to consider your latter end, *Deut.* xxxii. 29. *O that they were wise, that they understood this, that they would consider their latter end.* Remember Dear Children, that God has made you Rational Creatures, capable of serious consideration, and your latter End is what GOD calls you to consider in a special Manner: Death may well be called all Mens latter End, because it placeth them all in an unchangeable State, either of Happiness or Misery, and who will not wish to Die well, even a *Balaam* cried out, *Let me die the death of the Righteous, and let my latter end be like his*; to bear in mind how frail you are, is the way to engadge you so to number your days, as to apply your Hearts to real Wisdom: Beware of trifling away precious Time as to many do, study to fill up every part of Time with proper duties, and be sure to chuse the Way that leads to a happy latter end; do with all your might whatever your hands find to do, for there is no Work, Wisdom, Device or knowledge in the silent Grave whether you hasten, all Sin will be bitterness in the latter end, therefore gaurd against it, for the Wages of Sin is Death, and will make the sting of it terrible.

This now is the accepted Time and the Day of Salvation, so spend Time as in it to work out your own Salvation with fear and trembling, for as the Tree falls it will ly; frequently think on Death, Judgement and Eternity; there will be a Resurrection both of Just and unjust, and God hath appoint-

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ed a Day wherein he will Judge the World in righteouſneſs by the Man Chriſt Jeſus, then ſhall the Books be opened, and every one muſt give an Account of all the Deeds done in the Body whether they have been good, or whether they have been evil. I ſhall ſhut up this Advice by telling you Dear Children, what will be a good cordial for a never dying Soul, when going through the ſhadowey Vale, to be able to ſay with the ſweet Singer of *Iſrael, altho' my Houſe be not ſo with God, yet hath he made with me an everlaſting Covenant, well ordered in all things and ſure, and this is all my Salvation and all my deſire, tho' he make not my outward comforts to grow.* II. Sam. 23. 5. And to be allowed the well grounded Hope, of his ſupporting and comforting preſence, through the Shadowey Vale, then may one ſay in the proſpect of Death, *I will fear none ill, for thou art with me.* Pſal 23. 4.

Sweet alſo will be the Teſtimony of a good Conſcience in dying Moments, II. *Cor.* 1. 12. *For our rejoicing is this, the teſtimony of our Conſcience, that in Godly ſimplicity and ſincerity, not with fleſhly Wiſdom, but by the grace of God, we have had our converſation in the World.* How ſweet will this be when the Spirit bears witneſs with our Spirits, that we are the Children of GOD, *Rom.* viii. 16. How raviſhing will it be to hear our Lord ſay, *Well done good and faithfull Servant, enter thou into the joy of thy Lord.* Matth. xxv. 21. O ſtudy to be found in Chriſt, cloathed with his Righteouſneſs, and give all diligence to make your Calling and Election ſure, and ſo an abundant entrance will be miniſtred to you, into the Heavenly Kingdom of our Lord and Saviour Jeſus Chriſt: If once you know in whom you have believed, then may you chearfully ſhake hands with cold Death, and cry out with the

Apoſtle

Apoſtle, II. *Cor.* v. 1. *We know that when the earthly houſe of our tabernacle ſhall be diſſolved, we have a building of God, a houſe not made with hands, which wile be eternal in the Heavens.* And with *Job* xix. 25. 'I know that my Redeemer liveth, and that he 'ſhall ſtand at the latter Day upon the Earth. And 'tho' after my Skin, Worms deſtroy this Body, 'yet in my Fleſh ſhall I ſee God, whom I ſhall 'ſee for my ſelf, and mine eyes ſhall behold, and 'not another: tho' my Reins be conſumed within 'me. And why may not we who hath that bleſſed Hope, cry out with Holy boldneſs, *O Death where is thy ſting. Even ſo Amen, come, come quickly Lord Jeſus.*

Dear Children, my laſt Advice to you is, ſee that ye ſtudy perfect Holineſs in the fear of the Lord, be ye Holy, as he who has called you is Holy, in all manner of Converſation, for without Holineſs no Man ſhall ſee the Lord; and every one that hath the well grounded Hope of ſeeing God as he is, muſt purifie himſelf as he is pure. Pray much then for the Spirit of Holineſs, and for your encouragement remember, that Sanctification is promiſed to the Lord's People, and therefore they may as their Priviledge, and ſhould as their Duty, go daily to GOD by Prayer and ſeek it; that it is promiſed is plain from *Ezek.* xxxvi. from the 25. *Verſe*, to the 32. as alſo *Micah* vii. 19. and *Rom.* vi. 14. Yea it is not only promiſed, but it is a part of Chriſt's purchaſe to his People, as you may ſee, *Tit.* ii. 14. *Heb.* x. 10. *Eph.* v. 25. 26, 27. *Joh.* xvii. 19. I. *Cor.* i. 30. *Col.* i. 22. I. *Joh.* iii. 8. I. *Peter* i. 18. 19.

Having then ſuch great and Precious Promiſes, ſee that in Dependance on the Spirit of Chriſt, ye cleanſe your ſelves from all filthineſs of the Fleſh

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and Spirit, and perfect Holineſs in the fear of the Lord. May then the very GOD of Peace Sanctifie you wholly; and I pray GOD with Dying Breath, your whole Spirit and Soul and Body, be preſerved blameleſs, unto the coming of our Lord JESUS CHRIST.

FINIS.

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